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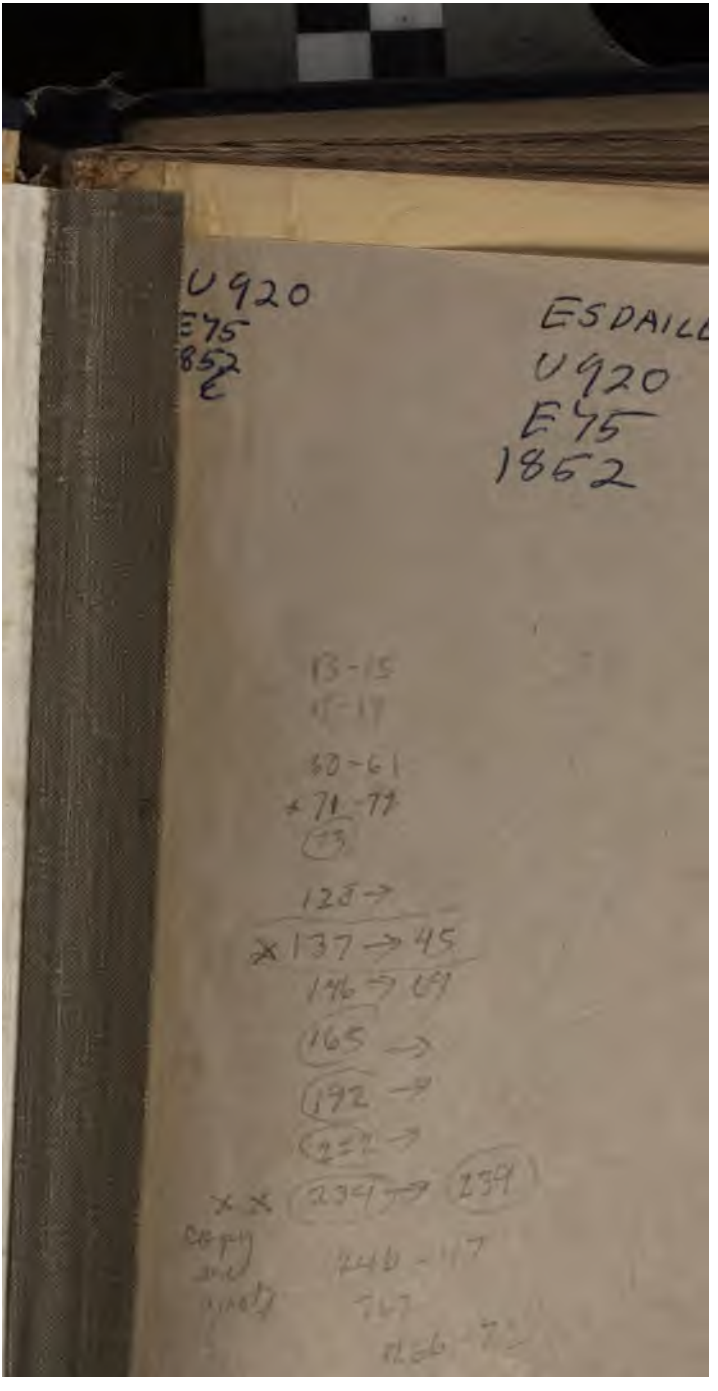
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BY

JAMES ESDAILE, M.D.

LATE PRESIDENCY SURGEON, CALCUTTA;

AUTHOR OF "MESMERISM IN INDIA," &c. &c.

"On se trompe plus souvent par ses méfiances, que par ses confiances."
CARDINAL DE RETZ.

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TO

THE MOST NOBLE THE MARQUIS OF DALHOUSIE,

GOVERNOR-GENERAL OF INDIA.

My Lord,

Although indebted to you for the recognition and reward of what you were pleased to consider public services of a somewhat novel description, it is as much out of respect for your private judgment, as from gratitude for your favours, that I have now the honour to dedicate to you the following pages.

Your Lordship had sufficient impartiality and confidence in your own judgment to be able to satisfy yourself of the truth of the physical phenomena of Mesmerism from documentary evidence alone, which must be the only source of knowledge to the generality of mankind on any subject whatever.

Ocular demonstration, though offered to you, was considered superfluous by your Lordship in deciding upon the

53956

reality of *painless mesmeric operations*, of which you were pleased to say, "There can be no doubt whatever."

The wonderful mental phenomena said to be occasionally witnessed in persons under the mesmeric influence, are equally capable of being judged by the usual laws of evidence.

And when the cares of State afford your Lordship the necessary leisure, it will perhaps be a relaxation to you to exercise your independent judgment upon the facts related in the following pages in support of the reality of natural and artificial Clairvoyance.

Hoping that others will follow your Lordship's example, and think and judge for themselves.

I have the honour to remain,

Your Lordship's

Most obedient Servant,

JAMES ESDAILE.

PERTH, APRIL 5, 1852

PREFACE.

Mesmerism and mesmerists must have more than a feline tenacity of life, to survive so many determined, and, for the time, apparently successful, attempts to put them to death. But, like the camomile plant, Mesmerism only flourishes the more for being trodden upon: and mesmerists, like heroes in a play, are no sooner killed than we see them on the stage again, not at all the worse for all the killing they have gone through before our eyes.

In consequence of a Report of a Royal Commission in France, in 1784, the Faculty of Medicine of Paris, sanctioned by the Parliament, ordained "that every member an abettor of the new doctrines of Mesmer should be struck off the list of the society, and that no physician should consult with the condemned, on

pain of the same forfeiture." To the thunders of science was added the small arm of ridicule, and Mesmer, overpowered by injustice, and disgusted, quitted France: and it was believed that Mesmerism was plunged into oblivion.

But his pestilent doctrine unexpectedly appeared in London, in 1838, and was as speedily *put down* by the Council of University College, London, who, in obedience to the editor of the *Lancet*, Resolved:

"That the Hospital Committee be instructed to take such steps as they shall deem most advisable, to prevent the practice of Mesmerism or Animal Magnetism in future within the hospital." And so Dr. Elliotson and Mesmerism were supposed to be effectually *put down*, never more to rise. Nevertheless, Dr. Elliotson "still lives a prosperous gentleman;" and, if the reader wishes to know the subsequent history of Mesmerism in England, let him turn to the nine octavo volumes of the *Zoist*, and he will become convinced of the efficacy of persecution in stimulating the zeal and industry of the converts to a new faith.

In 1846, Mesmerism and I came to an equally shameful and well-deserved end in India, inflicted upon us by the editor of the *Calcutta Medical Journal*. Alas! little did this indignant worthy imagine that he was only acting as a warming-pan for a mesmerist, and that the Governor-General in Council would, in one little year, reward me with *his place* of Presidency-

Surgeon in express acknowledgment of my mesmeric labours. It is true that, although the editor pilloried my poor patients in print as *a set of hardened and determined impostors*, he, with the generosity of a great and superior mind, kindly allowed that "my honesty could not be questioned,"—that is, that *I was only a fool;* and perhaps I ought to have been thankful for getting off so easily, and have held my tongue. Without the usual allowance of insult, injury, and misrepresentation heaped upon discoverers and reformers, they would often be content with a knowledge of the truth, and the mental satisfaction of having sought it for its own sake. But insult and injustice are the spurs that overcome their natural indolence, and impel them to do much more than they ever intended: and, as the best vindication of their characters and understandings, they set about convincing others, which, by an irresistible law of nature, they must succeed in doing at last.

In self-defence, I commenced publishing monthly reports of my hospital practice in the newspapers, and the truth was thus allowed to flow freely through the length and breadth of the land, till every person of sane understanding was capable of returning a reasonable verdict upon the facts from the evidence placed before him. The daily press, with one or two exceptions, had at first joined in the orthodox medical howl raised against me, having been misled and imposed upon by

the reckless assertions and confident dogmatism of the professional part of the press. But the judgments of the lay editors were not permanently obscured by professional bigotry, jealousy, and wounded self-love: and, soon perceiving that they had been following blind guides, they not only professed their conversion, but indignantly turned upon and punished their misleaders, and, at the end of a year, there was not a paper from Cape Comorin to the Himalayahs that did not wish Mesmerism and me "God speed!"

After being the best abused man in the world (not excepting Mr. O'Connell and Dr. Elliotson), I was soon as extravagantly overpraised, merely for refusing to be bullied out of my senses and understanding and for not being constitutionally a coward. This appeal to the people's common sense and natural love of justice was extremely distasteful to my professional judges, and was denounced as *unprecedented—undignified—unprofessional—only worthy of an advertising quack*, &c. But, having no respect for the precedents of prejudice; despising the dignity that fears pollution from the contact of vulgar facts; preferring the moderate independence of the public service to the best private practice in Calcutta; and belonging to no profession that does not gladly receive truth, I was as indifferent to such attacks as to spitting upon or striking at my shadow. An opposition to truth is as necessary for its advancement as a parliamentary opposition is for good

Government: and, but for a bitter and bigotted professional opposition, I should never have gone to Calcutta at all (having no desire to do so); there would have been no Committee ordered to report upon my mesmeric operations by the Government of India; no experimental hospital would ever have been established by the Government; no mesmeric hospital supported by public subscription would ever have been heard of; and I should never have succeeded in introducing Mesmerism into regular hospital practice in Calcutta. For all which zeal in promoting the truth and myself along with it, I return my opponents (especially the learned professors of the Medical College, Calcutta), the thanks they deserve, and the public will equally appreciate their exertions. I must, however, exempt Dr. Webb, Professor of Demonstrative Anatomy, from this vote of thanks; for he, like his colleagues, not only bore ample testimony to the reality of my painless mesmeric operations, but, unlike them, did not, on the discovery of ether and chloroform, endeavour to eat his own words and deny his recorded convictions. Dr. Webb well knew that Mesmerism was still indispensable to the operating surgeon in many cases, and that it was the best, because the *safest*, anæsthetic agent, when available, as it usually is in India; and that, even if Mesmerism were superseded for surgical purposes by some equally innocuous drug, this ought not to diminish its interest in the eyes

of the physician, the physiologist, the metaphysician, and natural philosopher.

One would suppose that the souls of the professors of Pisa and Padua, immortalised by Galileo in a letter to Kepler, had transmigrated into the bodies of the professors of Calcutta. "Oh! my dear Kepler," writes Galileo, "how I wish we could have a hearty laugh together. Here, at Padua, is the principal professor of philosophy, whom I have repeatedly and urgently invited to look at the moon and planets through my glass, which he pertinaciously refuses to do. Why are you not here? What shouts of laughter we should have at this glorious folly! And to hear the philosopher at Pisa labouring before the Grand Duke with logical arguments, as if with magical incantations, to draw the new planets out of the sky!" Galileo well knew the efficacy of a good *guffaw* in clearing the mind of malign vapours engendered by the unworthy treatment he received, and, having laughed at his opponents, he felt himself capable of infinite endurance. I have been in the habit of excusing Galileo's recantation by likening him to the keeper of a madhouse whose patients have risen in rebellion and threatened to put him to death if he did not confess himself to be the only madman in the establishment. Surely it would be quite allowable to save one's life in such a predicament.

And here I cannot refrain from chronicling, for the admiration of Europe and posterity, the noble generosity

and self-sacrifice of the President of the Mesmeric Committee, the junior member of the then Medical Board. The highly consistent and conscientious President had no sooner signed the Report to Government, declaring that he and the other members of the Committee had seen me perform *perfectly painless mesmeric operations* of the most severe description, than he repented him, like another Cranmer, and crying, "Oh! this unworthy right hand," tried to undo what he had done. Being a man of humour, he laughed heartily in company at the capital joke of "*painless operations!*" On one of these occasions, a gentleman of somewhat tender conscience ventured to ask: "But how could you sign to what you did not believe?" "Bah!" replied the President, "we pitied poor Esdaile, but we could have crushed him, Sir!—we could have crushed him!"

We have all heard of the devotion of Damon and Pythias, and St. Paul says that "he could wish to be anathema for the salvation of his brethren:" but this is the first instance on record, I believe, of a man damning himself for a stranger and a cause that he detested and despised. The days of chivalry are *not past* as long as the President of the Calcutta Mesmeric Committee lives.

I find the ever-beginning never-ending task of *putting down Mesmerism* still hopelessly going on in England in 1852, and the medical journals have conspired to

suppress all evidence regarding it, even of the most practical and professional description,* as the most effectual means of *burking* the hateful subject.

I have therefore been highly gratified to see Dr. Gregory addressing the public through the medium of the daily press; and, if the natural sense of justice and national love of fair play have not become extinct since I left England, we may expect to see the public and the unprofessional press resenting this attempt to suppress free discussion and put down the liberty of the press.

Even Louis Napoleon has not yet prohibited the discussion of Mesmerism, like our dictators of the medical press.

In completing a record of my Indian mesmeric experience, it was my intention to have confined myself to the strictly utilitarian and professional department of Mesmerism, with which I was best acquainted, and which it is most essential that the public should know.

But, on seeing medical men of the highest intelligence and honour, like Dr. Elliotson, Dr. Gregory, Dr. Ashburner, Dr. Engledue, &c., hooted at, and attempts made to ruin them in their professional and private reputations, by anonymous irresponsible writers, for boldly relating what they have seen of the higher Mesmeric pheno-

* See my late pamphlet, *Mesmerism as an Anæsthetic and Curative Agent.*

mena, I should despise myself for a miserable coward if I feared to add my testimony to their's and refrained from relating what I know and have seen of the higher mesmeric phenomena, both physical and psychical.

Next to the pleasure of acquiring new knowledge is the satisfaction of partaking it with others: but, after converting India to a belief in the practical utility of Mesmerism, it is comparatively indifferent to me whether people believe in *Clairvoyance* or not. I have in this matter thought and acted like a free man, and only wish others to do the same. Whatever may be the reception of this work, it is impossible to deprive me of the mental gratification which I have derived from the study of Mesmerism, and the satisfaction of having done much good to suffering humanity by its means.

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NATURAL

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MESMERIC CLAIRVOYANCE.

CHAPTER I.

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The history of the rise and progress of Mesmerism as a branch of the healing art forms a natural and complete department of the subject, and has been dwelt upon in the works I have already published: *Mesmerism in India*, and *The Introduction of Mesmerism as an Anæsthetic and Curative Agent into the Hospitals of India*.

But, however wonderful and varied the bodily phenomena may be, they compose only one half of the evidence that must be examined before we can hope to form any satisfactory or feasible theory respecting the nature of the mesmeric influence. By entering upon the psychological part of the subject, I shall peril, I fear, any credit that may have been given me for practical views and sobriety of judgment in the prosecution of my mesmeric researches. But, even if the curiosity and interest of the subject did not lead me on, I should feel bound to relate all I know, in justice to the honourable and intelligent men who have staked their reputations in the cause of truth, and who are daily insulted by a host of nameless and irresponsible writers.

It is not flattering myself, I hope, to suppose that my previous publications have sufficiently vindicated my own veracity and professional reputation; and it would perhaps be more *prudent* to let others fight their own battles as I have fought mine. But injustice and oppression practised upon others move my indignation almost as much as if offered to myself; and it is high time that the public should have the option of choosing between the deliberate statements of honourable and responsible men, and the reckless assertions of the nameless assailants of Mesmerism, who in general have evidently no knowledge of the subject, and trust to their readers having still less when perusing a "*smashing article*" in a review, magazine, or newspaper.

The reason of this discreditable ignorance among well-informed persons is, that all evidence and information on even the professional part of the subject has been systematically withheld from the medical profession and the public by the medical press of Great Britain.

But, in spite of this studied silence, the public have heard too much from various trust-worthy quarters, not to be generally convinced of the reality of the leading physical mesmeric phenomena. These are, therefore, passed over by the medical press, and are no longer contested. But the ground that the medical mesmerists have won, and cannot be dispossessed of, is undermined, and their destruction hoped for, by raising a combined medico-theological howl of "Atheist!"*

* The *Medical Times* not only holds up the men who dare to think and act for themselves to professional reprobation, but endeavours, like a Dominican friar, to draw down upon their heads public execration and persecution, by nick-naming them *infidels* and *atheists*. Such worthy leaders find worthy followers, to whose known passions and prejudices they write down. A medical man, one of those beings—

"Of whom to be disprais'd were no small praise,"

has been found so utterly shameless as to write what follows, under his own name, in the public prints (he calls himself Charles Deazeley, of Milford, surgeon):—"Leaving those who feel it 'as pleasant to be cheated as to cheat' to follow such men as Elliotson, Esdaile, Ashburner, Sandby, Townshend, and a host of others,

against all who dare to pass from *matter* to the investigation of *mind*, and endeavour to comprehend how they are united; how far they can act independently, and how they act and re-act upon each other.

That bigoted and infuriated polemics should mourn over the departure of the good old times when a troublesome opponent could be effectually silenced by reducing him to ashes, is not to be wondered at. But to find *Doctors* calling in the aid of religious persecution in the middle of the nineteenth century to solve a

who through the medium of their own periodical, the *Zoist*, have pronounced themselves infidels and materialists. Dr. Esdaile, a similar character to Dr. Elliotson, is at present in India, following his *nefarious vocations*, and from the tone of the *Zoist*, I fear is but too successful among that benighted people." Now all this person could then have known of me was, that I had saved hundreds of unfortunate human beings the most exquisite tortures, for which I was publicly rewarded by the Government of India. Two of the gentlemen, Mr. Sandby and Mr. Townshend, who have the honour to be yelled at by this medical Pharisee, are clergymen. And the last time I had the pleasure to be in the company of the Bishop of Calcutta, he was pleased to say: "I read all you write, Dr. Esdaile; I believe all you say, Sir." The clergy of all denominations in India were among my earliest and stanchest supporters. The Archbishop of Dublin, the Rev. Mr. Sandby, the Rev. Dr. Scoresby, the Rev. Mr. Pyne, my brother, the Rev. David Esdaile, and many more clergymen, belong to the goodly fellowship of *Atheists*, being both believers in, and practisers of, Mesmerism.

physico-psychical problem, is something perfectly monstrous and incredible. These terrorists pretend that, because persons under the mesmeric influence cease for the time to be voluntary and responsible beings, and occasionallly exhibit powers and acquire knowledge beyond their reach in their ordinary state of existence, therefore Mesmerism is synonymous with *Atheism*, seeing that it divests man of his responsibility, and invests him with powers hitherto supposed to be the exclusive attributes of God.

These would-be leaders of the medical profession, and dictators of public opinion, are either grossly ignorant of various medical facts bearing upon and illustrating the subject, or wilfully suppress the knowledge of them, in their eagerness to destroy those who differ from them in opinion. The derangement of the nervous equilibrium, upon which the occurrence of the mesmeric phenomena depends, may be effected by various agencies. Insensibility to pain, when in their ecstacies, has been claimed as the privilege of saints in all ages; and, after making the most ample allowance for imposture, it must often be regarded as real, so continued and consistent is the testimony borne to it. In fact, the phenomenon is daily seen recurring at *Camp Meetings*, religious *Revivals*, and other fanatical assemblages, whose members meet together to give themselves up to unbridled mental intoxication, which is productive of singular mental and bodily symptoms,

mistaken by the parties themselves for inspiration, and by the spectators for imposture, but which, in reality, are often the necessary effect of derangement of the nervous equilibrium, as much so as intoxication is an effect of spirituous liquors. Insensibility to pain, and many of the higher mesmeric phenomena were witnessed as every-day occurrences among the devotees who resorted to the grave of the Abbé Paris. Delicate women invited the spectators to inflict the most severe injuries upon them as a source of enjoyment; and Monsieur Boutin, "Councillor to the King in Parliament," has left us a certificate, in which he declares that he, in company with many other persons, saw a girl, when in the ecstatic state, extirpate, with a pair of scissors and her nails, a large cancerous tumour from the inside of her mouth, without feeling it, and upon which the most skilful surgeons in Paris had refused to operate.

The exhaustion of the brain by intense contemplation is another means of deranging the natural functions of the nerves, and of rendering them insensible to ordinary impressions. This has been known and practised time immemorial, and is probably the object of the prolonged meditations to which the North American warriors give themselves up previously to entering upon the greatest of the heroic ordeals. It is practised in India at this day by devotees, as will be seen from the following extract from the letter of an officer in the Punjaub.

"A curious custom prevails here, which I believe is very unusual, if ever witnessed, in our provinces, of Mahomedan religious devotees suspending themselves by their heels, and swinging and writhing their bodies into every variety of contortion, until they are apparently quite exhausted; but the most curious part of the business is the means they use to bring themselves into a state firm enough or indifferent enough to undergo the severe ordeal. The different candidates for penance appear not to be selected or to have determined beforehand to victimize themselves on the occasion, but, as we were seriously informed by the bystanders, remained plunged in thought, until, by force of long dwelling on one subject, they, as it were, fell into a trance. Its effects were visible by seeing one of the party, so occupied, suddenly fall flat on the ground as in a fit, his whole frame being convulsed by some great nervous excitement, every limb trembling, the eyes closed, breathing short and heavy, and saliva running from the mouth. When in this state, he is picked up by his friends, and is suspended by a rope passing round a bandage fastening the heels together, and gradually raised till his outstretched hands are about two feet above the ground; in this position he is left, and in a very short time the lips, the brow, and in fact the whole face and neck, swell considerably, and accordingly as the spirit moves them the evolutions are performed till the man appears perfectly senseless, when

he is taken down. They do not appear to be affected by any internal stimulant, but, on the contrary, behave with the utmost gravity before the fit comes on."—*Delhi Gazette.*

The whole nervous system may be also deranged by the exhaustion of a particular organ, as has lately been practised by Mr. Braid of Manchester, who entrances his patients by making them gaze with a double inward squint at an object placed above the eyes. But this is only a modification of an old method, and a re-discovery of ancient knowledge, like so many modern inventions. The monks of Mount Athos procured the desired insensibility to external objects by gazing intently at their navels: hence they were called *Omphalopsychians*;" and Bernier tells us that the fakirs of India brought on the ecstatic state by squinting at the tips of their noses, and so became absorbed into the being of the great *Om*.

The same train of symptoms may be induced by the action of various substances on the system, such as opium, hemp, aconite, hyoscyamus, ether, chloroform, and different gases. We are told that the ancient soothsayers chewed hyoscyamus, and the pythonesses laurel-leaves, to induce the divine "afflatus." Plutarch attributes the extinction of many local oracles to changes in the natural exhalations of the places; and I am disposed to suspect that carbonic acid gas played an important part in the sacred mysteries.

Dr. Gregory, Professor of Chemistry in the University of Edinburgh, tells us :

"A gentleman, who inhaled the vapour of chloroform, found himself, just when he was losing full consciousness, and much to his surprise, possessed of a certain degree of the power of introvision, so that he felt as if he could see into and describe his own brain, with its vessels, &c."

Van Helmont informs us, that, having put a minute portion of aconite on his tongue, when experimenting on this substance, the following symptoms ensued :

"I found, shortly after, my head compressed as with a bandage, but I continued to go about my affairs as usual. Suddenly, I experienced a singular sensation. It appeared as if I comprehended nothing, conceived nothing, distinguished nothing, by my brain in the usual manner, and I perceived with astonishment that all these functions were clearly and positively transferred to my epigastrium. I felt this so well, that I remarked at the same time, that feeling and movement continued to be distributed from the brain to the different parts of the body, while the faculty of thinking, excluded from the head, seemed to have taken up its quarters permanently in the epigastric region, and I felt my intelligence greatly increased by this new order of things. This lucidity afforded me great pleasure, and I had ample time to test it; for I calculated its continuance. I neither slept nor dreamed, but felt perfectly well: I

could give an account of all I felt, and perceived clearly that the mental functions had deserted the head and taken possession of the præcordial region. After two hours, I felt a slight vertigo, after which I was restored to my usual mode of existence."

Gassendi, to dissipate the delusions of the poor wretches who thought themselves witches, tried to find out and imitate their secret. He anointed the peasants with a pomade in which opium was an ingredient, persuading them that this would transport them to the witches' Sabbath. After a long sleep, they awoke fully convinced that they had assisted at the Satanic orgies, and gave a full account of what they had seen, and the pleasures they had enjoyed at the witches' *réunion*.

The following extract, from Sir W. C. Harris's *Highlands of Ethiopia* will show that the Abyssinians know how to bring on the *afflatus* of the soothsayer, and also practise painless surgery, with the help of narcotic drugs:

"Among the very few incidents that occurred to break the monotony of our probationary sojourn, was the arrival of the *Lebashi*, the hereditary thief-catcher of the kingdom.

"For several hours the little town was in a state of confusion and dismay. Burglary had been committed, divers pieces of salt had been abstracted, and the appearance of the police-officer proved not one whit more agreeable to the innocent than to the guilty.

"A ring having been formed in the market-place by the crowded spectators, the diviner introduced his accomplice, a stolid-looking lad, who seated himself upon a bullock's hide with an air of deep resignation. An intoxicating drug was, under many incantations, extracted from a mysterious leathern scrip, and thrown into a horn filled with new milk; and this potation, aided by several hurried inhalations of a certain narcotic, had the instantaneous effect of rendering the recipient stupidly frantic. Springing upon his feet, he dashed, foaming at the mouth, among the rabble, and, without any respect to age or sex, dealt vigorously about him, until he was secured by a cord about his loins, when he dragged his master round and round, from street to street, snuffling through the nose, like a bear, in the dark recesses of every house, and leaving unscrutinised no hole or corner.

"After scraping for a considerable time with his nails under the foundation of a hut, wherein he suspected the delinquent to lurk, the imp entered, sprang upon the back of the proprietor, and became totally insensible."

"A Galla of the Ittoo tribe had undertaken the removal of severe rheumatism, to which end he administered a powerful narcotic, which rendered the patient insensible. Armed with a sharp crease, he then proceeded to cut and slash in every direction, from the crown of the head to the sole of the foot."

Professor Miller, in his *Practice of Surgery*, thus describes the occasional effects of ether on the system:

"Not unfrequently a state resembling somnambulism continues for some hours during the transition to recovery. Motion, sensation, some of the special senses, and much of the mental powers, seem to be restored, yet the patient remains as if in a deep sleep. He may rise, wash, shave, dress, perambulate; all the time unconscious."

We see, in the above cases, man deprived of his volition and responsibility by various natural processes, and often for his good; and Professor Miller would be not a little surprised and shocked, if the cry of *Atheist!* should be raised against him for depriving his patients temporarily of their reason for their bodily benefit.

But it is Nature herself who spontaneously offers us examples of the highest mesmeric phenomena in different diseased states of the system, and especially in catalepsy and hysteria.

So that if it be true, as I believe, that

"Nature is an effect whose cause is God,"

those who think Mesmerism and Atheism identical are reduced to the awkward position of seeing God demonstrate his non-existence by his works!

In attempting to understand the bodily and mental condition of persons under the mesmeric influence, we ought not to judge them by ourselves, but, recognising

that they are in an abnormal state, of which we can know nothing from our own feelings, we should, if we wish to get acquainted with their preternatural state of existence, observe carefully the bodily and mental phenomena they exhibit, and attempt to generalise afterwards from abundant observations.

There can be nothing more unreasonable and unjust than to take the known means to derange the natural action of man's nervous system, and then, like Frankenstein, to become disgusted with our own work, because it does not fulfil the theoretical expectations entertained of its powers.

We take away some senses from the somnambulist, and give him others, yet will not let him use them!

We have revolutionised the human system by the introduction of a new vital agent; and, while man lives under its influence, he is no more in a natural or responsible state than a person under the excitement of opium, chloroform, or Paradise gas.

But, to crown the folly and injustice of the thing, the duties, free agency, and responsibility of man in his natural state, and even the existence or non-existence of a God, are reasoned upon from persons in this irregular, preternatural condition, which is very often no more to be depended upon than the delirium of fever or intoxication.

But to return to the position, that *Nature often spontaneously offers us examples of the highest mes-*

meric phenomena in different diseased states of the system.

The most singular deviations from the usual state of things are witnessed in natural somnambulism, catalepsy, and hysteria. In these diseases, there is sometimes seen a general exaltation of the whole nervous system, that amounts to a temporary metamorphosis of the individual, or there is an exaltation of one or more of the senses at the expense of the others; and it occasionally appears as if new senses were developed, and unthought of sympathies among individuals, and even inanimate nature, are discovered.

It is by studying the disturbances of Nature, that we often succeed in penetrating her mysteries and imitating her processes. While the natural laws work harmoniously and without obstruction, the very perfection of the machinery baffles us; no weak point is perceptible; no crevice presents itself into which the lever of the human intellect can enter; and we are obliged to fall back in admiration, but disappointed and uninstructed.

But, when the laws of Nature meet with obstruction, or new combinations become necessary to carry out the intentions of the Divine Will, then the creative and destructive forces of nature seem to be freed from their allegiance, and earth, air and water are convulsed by a variety of agents, whose existence would never have been suspected in the state of order and beauty usually pervading the universe. It is in these natural *crises*

that we gain a momentary glimpse into Nature's workshop, and become acquainted with the individual action of the different powers, whose combined energies give life, order, and motion to the world.

In like manner, this microcosm, the human body, performs its vital revolutions with all the silence, harmony, and regularity of the inorganic world, when its destructive and reparative powers, the voluntary and involuntary vital forces, are in a state of happy equilibrium. As we have been able to distinguish, in some measure, the formative, preservative, and destructive powers of Nature, by watching them in a state of revolution; so we may hope by an attentive observation of the phenomena of organic life, when presented to us in a state of spontaneous revolution, to exhaust the subject by analysis, and then we may attempt to construct the life of man out of the numerous fragments and observations accumulated by curious inquirers in all parts of the world.

This deeply interesting subject is fortunately not a purely professional one, requiring the experienced physician and skilful anatomist to be its successful investigators. It ought to be equally attractive to the metaphysician, and natural philosopher, whose labours will be required to assist in solving the problem of the union of mind with matter, the extent to which they can act independently, and the reaction of one upon the other.

Natural philosophy, more especially, is likely to throw light upon the nature of the life of man, which will probably be found to be only a modification of the vital agent which pervades the universe, and thence we may come to understand the astounding sympathies and affinities sometimes developed between the organic and inorganic world, and be led to suspect the possibility of the finite mind of man passing for a time into relation with the Infinite, and thereby receiving impressions otherwise than by the senses which regulate and circumscribe our knowledge of surrounding nature in our normal state of existence.

The materials for the illustration of the higher mesmeric phenomena from the spontaneous efforts of nature are abundant, and the difficulty is in the selection.

Perhaps it will be most satisfactory to give a few examples from different countries, reported by persons who in general had no knowledge of each other's observations; we shall thus get rid of the theories of *imitation* and *collusion*.

CASES OF NATURAL CLAIRVOYANCE.

Professor Wienholt, in his "Lectures on Somnambulism," says: "A very remarkable case was related to me by a most trustworthy observer, the late Hamburgh physician, Dr. Schulz. It was that of a girl between twelve and thirteen years of age, belonging to a

family of some distinction, who was afflicted with a violent nervous complaint, in which strong convulsive motion alternated with catalepsy and syncope. Besides, she frequently had paroxysms, during which she conversed with much liveliness and ingenuity. In this state, she distinguished without difficulty all colours that were presented to her, recognised the numbers of the cards, and the stripes upon those which were variegated. She described the binding of books when shown to her. She wrote in the same manner as usual, and cut figures on paper, as she was accustomed to do for pastime in her waking state. Her eyes at this time were firmly closed; but, in order to be assured that she made no use of them, a bandage was placed over them on the approach of the paroxysm."

Another very remarkable case will be found in the *Breslau Medical Collections*. It relates to a rope-maker, who was frequently overtaken by sleep, even in the daytime, and in the midst of his usual occupations. While in this state, he sometimes recommenced doing all that he had been engaged in during the previous part of the day; at other times he would continue the work in which he happened to be engaged at the commencement of the paroxysm, and finished his business with as great care and success as when awake. When the fit overtook him in travelling, he proceeded on his journey with the same facility, and almost faster than when awake, without missing the road or stum-

bling over anything. In this manner he repeatedly went from Nuremberg to Weimar. Upon one of these occasions he came into a narrow lane where there lay some timber. He passed over it regularly without injury; and with equal dexterity avoided the horses and carriages that came in his way. At another time he was overtaken by sleep just as he was about to set out for Weimar on horseback. He rode through the river Ilme, allowed his horse to drink, and drew up his legs to prevent them getting wet; then passed through several streets, crossed the market-place, which was at that time full of people, carts, and booths, and arrived in safety at the house of an acquaintance, where he awoke. These and many similar acts, requiring the use of the eyes, he performed in darkness as well as by daylight. His eyes, however, were firmly closed, and *he could not see when they were forced open and stimulated by light brought near them.* His other senses appeared to be equally dormant as were his eyes. He could not smell the most volatile spirit. He felt nothing when pinched, pricked, or struck. He heard nothing when called by his name, or even when a pistol was discharged close beside him.

The next case is reported by Professor Feder. The subject of his observations was a student, who, during a severe nervous complaint, experienced several attacks of somnambulism. Upon these occasions he would go from his parlour and back, open and shut the doors, as

well as his closet, and take out of the latter whatever he wanted—pieces of music, pen, ink, and paper, and all with his eyes shut!

From among his music he selected a march from the opera of *Medea*, laid the sheet in a proper situation before him, and, having found the appropriate key, he played the whole piece with his usual skill upon the harpsichord. In the same manner he also played one of Bach's sonatas, and gave the most expressive passages with surprising effect. One of the persons present turned the notes upside down; this he immediately perceived, and, when he recommenced playing, he replaced the sheet in its proper position. When playing, he remarked a string out of tune, upon which he stopped, put it in order, and again proceeded. He wrote a letter to his brother, and what he wrote was not only perfectly rational, but straight and legible. While Professor Feder was on a visit to him one afternoon, he (the somnambulist) observed that it was snowing, which was actually the case. On the same occasion, notwithstanding his eyes were still completely closed, he remarked that the landlord of the opposite house was at the window, which was true, and that hats were hanging at the window of another room, which was also the fact. We must observe, however, the remarkable circumstance—common to him, indeed, with several other somnambulists—that there were many things he did not perceive. Thus, while writing to his brother,

he did not observe that there was no more ink in the pen, and continued to write on. At one time he struck fire, and held the tinder to his ear, as if to hear the crackling, and then ascertain if it was burning. He lighted a match, went to the candle, and held it in the middle of the flame.

The following is extracted from Dr. Bertrand's Treatise on Somnambulism.

"Many examples of vision, without the use of the eyes, are to be found in Dr. Petetin's work, published at Lyons in 1808.* The author (who had a great aversion to mesmerism) relates in great detail numerous experiments made by him upon many cataleptic patients, among whom he had remarked that the seat of all the sensations was transported to the epigastrium, and to the points of the fingers. It was by accident he made this discovery. He was attending a patient who was in a complete paroxysm of catalepsy, seeing nothing, hearing nothing, and inaccessible to every kind of impression; nevertheless she sang continually, and her singing greatly exhausted her, without any one being able to inform her by any means that she ought to stop singing. While Dr. Petetin was in this state of embarrassment at the bedside of the patient, his chair slipped, and he fell forward upon the bed while he was saying,—'It is very unfortunate that I cannot prevent this woman from singing!' The patient, who had hitherto been

* Called *Électricité Animale.*

deaf to the loudest noises, heard these words when pronounced near the pit of her stomach, and said,—'Do not be troubled, Doctor, I will sing no more.' Astonished at this new marvel, and especially at the cataleptic not answering him when he had reseated himself in his chair, he replaced himself in the position he was in when pronouncing the first words; that is, with his mouth close to her stomach, and in this position she again heard him: finally, after making numerous experiments, he was satisfied that the sense of hearing had been transported to the pit of the stomach, and to the extremities of the fingers and toes. He did not confine himself to the first discovery, but also tried whether the stomach had not become the seat of other senses, as well as that of hearing. He commenced with the sense of taste, and made a series of completely successful experiments. He next speaks of vision. 'I went to visit the patient,' says he, 'on the fifth day, between nine and ten o'clock in the morning; her attack of catalepsy had surprised her in bed, at the same hour as last evening, and as she had predicted. She was lying on her back, and I did not raise the bed-clothes more than to allow me to introduce my hand, within which was a card, which I placed upon the pit of her stomach. I saw her countenance soon change, and it expressed attention, astonishment and pain, all at once. 'What a strange disease is mine!' she said, 'I see the queen of spades.' I withdrew the card immediately, and gave it

up to the curiosity of the spectators, who turned pale when they saw it was really the queen of spades. Other cards were placed with the same precaution and the same result. I then asked the patient, speaking on her fingers,—'Where have you seen these cards?' 'In my stomach.' 'Did you distinguish the colours?' 'Certainly, they were luminous, and appeared to me larger than usual; but I beg you to give me a respite, this mode of seeing fatigues me greatly.' But the husband could not restrain his curiosity; he drew his watch out of his pocket, and placed it on his wife's stomach. Our eyes were fixed upon her; we saw her assume an air of attention; and, after some seconds, she said:—'It is my husband's watch, it is seven minutes to ten o'clock.' This was exactly right. One day she described to Dr. Petetin a headache that distressed him, and the length of time it would last: and her diagnosis and prognosis were perfectly correct. 'If you wish me to believe you,' said the doctor, 'you must tell me what I have in my hand.' I placed it immediately upon her stomach, and the patient without hesitation replied,—'I see through your hand an antique medal.' I opened my hand, confounded, and her sister-in-law nearly fainted on seeing she was right. On recovering from her astonishment, she shut up a piece of paper in a small box, and gave it to me behind my back. I covered it with my hand, and placed it upon the stomach of the cataleptic without saying a word. 'I see a box in your

hand, and a letter in it to my address.' The sister-in-law trembled with astonishment, and I hastened to open the box, from which I drew a letter folded in four, and addressed to the patient from Geneva," &c.

Dr. Petetin's cases alone are sufficient to establish the reality of *Natural Clairvoyance*; but, following the course indicated, let us hear what others have observed. The following case was reported by the Archbishop of Bordeaux in the great French Encyclopedia.

"It is the case of a young ecclesiastic, in the same seminary with the Archbishop, who was in the habit of getting up during the night in the state of somnambulism, of going to his room, taking pen, ink, and paper, and composing and writing sermons. When he had finished one page of the paper on which he was writing, he would read over what he had written and corrected. Upon one occasion he made use of the expression '*ce divin enfant.*' In reading over the passage, he changed the adjective '*divin*' into '*adorable.*' Perceiving, however, that the pronoun '*ce*' could not stand before the word '*adorable,*' he added to the former the letter *t*. In order to ascertain whether the somnambulist made any use of his eyes, the Archbishop held a piece of pasteboard under his chin, to prevent him from seeing the paper on which he was writing. But he continued to write on without appearing to be incommoded in the least. The paper on which he was writing was taken away:

but the somnambulist immediately perceived the change. He wrote pieces of music while in this state, and in the same manner, with his eyes closed. The words were placed under the musical notes. It happened upon one occasion that the words were written in too large characters, and did not stand precisely under the notes. He soon perceived the error, blotted out the part, and wrote it over again with great exactness."

Let us now quit France and see how the Swiss sometimes behave in *their* sleep.

The Philosophical Society of Lausanne, having heard of an interesting case of somnambulism, appointed a commission of three of its members to observe and report upon the case to them; and the following are some of the facts related by the Committee upon this occasion.

"We can testify," say the Committee, "that he dressed himself in a room perfectly dark. His clothes lay on a great table; and, when we jumbled them with other wearing apparel, he immediately discovered the trick and complained grievously that his companions made sport of him. At last, by the help of a feeble ray, we saw him dress with great precision. Having snatched one of his books, when his eyes were perfectly shut, he said, 'it is a sorry dictionary;' as indeed it was. With his eyes fast locked, he touched in our presence several objects, and distinguished perfectly well those he had, from those he had not, seen before.

Once, for example, he thrust into the drawer, that contained his papers, a book which did not belong to him. He stumbled upon it by accident, and expressed great concern lest he should be suspected of theft. At five o'clock on the morning of the 21st of December, our sleep-walker rose from his bed, took his writing materials and version-book, and put his pen to the top of the page: but, observing some lines already traced, he brought it down to the blank part of the leaf. The lesson began with these words: '*Fiunt ignavi prigritia —ils deviennent ignorans par la paresse.*' What is very surprising, after writing several lines, he perceived that he had omitted an *s* in the word '*ignorans,*' and inserted it.

"We showed him a book he had never seen before: he said he would examine it in daylight, and, retiring with this intention, into a very dark kitchen, opened the book, &c. He took from his own press several of his own books, went to examine them in total darkness, cast up the title-pages, and named each, without making a single mistake, as we verified by bringing them into the light, as soon as he named them. He has even told the title of a book, when there was a thick plank placed between it and his eyes. M. Tardent showed us a specimen of his writing, which, he assured us, the sleep-walker had executed in the completest darkness," &c.

The next case occurred in the hospital Della Vita at

Bologna, and was observed at the same place by MM. Corini and Visconti and by M. Mazzacorati. The patient was a female of twenty-five years of age, suffering from spontaneous catalepsy and ecstacy combined. The body was altogether insensible even to the most intense and painful physical impressions. During the first twenty-one days, the eyes were completely shut. In the second period of the disease, she opened them, but she kept them motionless, turned towards the light, and insensible to all the impressions sought to be communicated to them. M. Mazzacorati soon perceived that some singular faculties were developed in the patient during this state, and, in concert with M. Corini, he tried a series of experiments, the marvellous results of which were the following.

The patient heard no sound, however loud, which reached her by the ears; but, if she was spoken to, even in the lowest whisper, directed on the hollow of the hand, or sole of the foot, on the pit of the stomach, or along the course of the sympathetic nerve, she heard perfectly the words addressed to her. The patient, when left to herself, kept constant silence; but, when interrogated in the manner above mentioned, she answered with perfect propriety, always making use of the tone of voice of her questioner. If, during her answer, the immediate contact was broken, or the chain interrupted, she stopped suddenly; but, the instant the communication was re-established, she finished her discourse, with

this remarkable circumstance, that she took it up at the point where it would have arrived, had there been no interruption. With her eyes closed, or even bandaged, she recognised things and their colours when placed on the region where this special sensibility existed. She pointed out, to the instant, the hours and minutes on every watch. She often, but not always, succeeded in reading words written on paper. Later in the disease, this faculty became still more prodigiously developed.

It sufficed to call her attention to any object placed in her room or in the next room, or in the street, or out of the town, or even at enormous distances, to have it described by her as perfectly as if she saw it with her eyes. The following are some experiments sufficient to prove this assertion. In presence of a celebrated Professor of the University, it was agreed to ask her to describe a convent in the town, into which neither herself nor any of her interrogators had ever entered. Next to describe a cellar in a country house, equally unknown to the questioners. According to the description she gave, plans were designed; and, on the places being visited, they were found to correspond perfectly with the designs made by her dictation. She even pointed out the number and position of some barrels in the cellar.

Odorous substances were discovered by the patient with the same promptitude and precision. At the

moment they were placed on the sensitive regions, she named them: or, if she had no previous knowledge of the name of the substance applied, she recognised the name among many others pronounced before her. The intellect, sufficiently acute in its natural state, was much more so during the cataleptic access. Although she was acquainted with only the four rules of arithmetic, she succeeded, under the cataleptic influence, in extracting several roots of numbers, &c.

The following letter was received by Sir George McKenzie, President of the Edinburgh Phrenological Society, from a clergyman of the Church of Scotland. "It is perfectly true, that our poor friend, who has been with us some months, presents one of these singular and almost incredible cases of hysterical or nervous affection, which are at distant intervals witnessed under the dispensation of the Almighty.

"The extraordinary powers, communicated to the other senses by the temporary suspension of one or two of them, are beyond credibility to all those who do not witness it: and I really seldom enter upon the details, because it would be but reasonable that those who have not seen should doubt the reality of them. All colours she can distinguish, by day or night, with the greatest correctness, whether presented to her on cloth, silk, muslin, wax, or even glass; and, this I may safely say, as easily on any part of the body as with the hands, although, of course, the ordinary routine of such an

exhibition of power takes place with the hands—the other being that of mere curiosity.

"Her delicacy of mind, and high tone of religious feeling, are such, that she has great objection to make that, which she regards in the light of a heavy affliction from God, a matter of show or curiosity to others, although to ourselves, of course, all these unusual extravagances of nervous sensibility are manifest for at least twelve out of twenty-four hours.

"She can not only read with the greatest rapidity any writing that is legible to us, music, &c., with the mere passing of her fingers over it, whether in a dark or light room (for her sight is for the most part suspended when under the influence of the attack, although she is perfectly sensible—nay, more acute and clever than in her natural state); but within this month past she has been able to collect the contents of any writing or MS., by merely laying her hand on the page, without tracing the lines or letters: and I saw her, last night only, declare the contents of a note just brought into the room in this way (when I could not decipher it myself without a candle), and with a rapidity with which I could not have read it in daylight. I have seen her develope writing by the application of a note to the back of her hand, neck, or foot; and she can do it at any time.

"Many take upon themselves to declare that we are all, her medical attendants as well, under a mere

delusion. We ask none to believe anything, if they prefer not to do so: and only reply,—the case is equally marvellous either way; either that this our poor patient should be thus affected, or that eighteen or nineteen persons of my family and friends, in the habit of daily seeing her, should fancy she is, for twelve hours out of the twenty-four, doing at intervals that which she is not doing," &c.

Let us now see if they ever contrive to do without their usual senses in the New World.

The following case is related in the American Journal of Medical Science by Dr. Belden, the medical attendant upon the patient.

"She was attacked with a second paroxysm (of pain in the head and insensibility) during which, after several attempts to keep her in bed, it was determined to suffer her to take her own course. Released from constraint, she dressed herself, went down stairs, and proceeded to make preparations for breakfast. She set the table, arranged the various articles with the utmost precision, went into a dark room to a closet at the most remote corner of it, from which she took the coffee-cups, placed them on a tray, turned it sideways to pass through the door, avoided all intervening obstacles, and deposited the whole safely on the table. She then went into the pantry, the blinds of which were shut, and the door closed after her. She then skimmed the milk, poured the cream into one cup, and the milk into

another, without spilling a drop. She then cut the bread, placed it regularly on the plate, and divided the slices in the middle. In fine, she went through the whole operation of preparing breakfast with as much precision as she could in open day, and this with her eyes closed, and without any light, except that of one lamp which was standing in the room to enable the family to observe her operations. She finally returned voluntarily to bed, and, on finding the table arranged for breakfast when she made her appearance in the morning, inquired why she had been suffered to sleep while another had performed her duty.

"None of the transactions of the preceding night had left the slightest impression on her mind. In one instance, she not only arranged the table for a meal, but actually prepared a dinner in the night, with her eyes closed. As the family did not set themselves at table, she became impatient, and complained that the men were never ready for their dinner. While engaged in her preparations, she observed a lamp burning in the room, and extinguished it, saying, *she did not know why people wished to keep a lamp burning in the daytime.* On being requested to go to bed, she objected, alleging that it was day.

"On the evening of the 10th November it was proposed to ascertain if she could read with her eyes closed. She was seated in a corner of the room: the lights were placed at a distance from her, and so screened

discourse, that their former life, with many trifling circumstances therewith connected, or frequently some particular scene in that life, has passed involuntarily, and, as it were, dream-like, yet perfectly distinct before me. For a long time I held such visions as delusions of the fancy, and the more so, as they showed me even the dress and motions of the actors, rooms, furniture, and other accessories. By the way of a jest, I once, in a familiar circle at Kirchberg, related the secret history of a sempstress, who had just left the room and the house. I had never before seen her in my life; people were astonished and laughed, but were not to be persuaded that I did not previously know the matters of which I spoke; for what I had uttered was the literal truth. I felt a secret shudder when my auditors replied it was true, or when their astonishment betrayed my accuracy before they spoke. Instead of many, I will mention one example, which pre-eminently astounded me. One fair day, in the city of Waldshut, I entered an inn, in company with two young students; we were tired with rambling through the woods. We supped with a numerous society at the table-d'hôte, where the guests were making very merry with the peculiarities and eccentricities of the Swiss, with Mesmer's Magnetism, Lavater's Physiognomy, &c., &c. One of my companions, whose national pride was wounded by their mockery, begged me to make some reply, particularly to a handsome young man who sat

opposite us, and who had allowed himself extraordinary licence. This man's former life was at that moment presented to my mind. I turned to him, and asked whether he would answer me candidly if I related to him some of the most secret passages of his life, I knowing as little of him personally as he did of me? He promised, if I were correct in my information, to admit it frankly. I then related what my vision had shown me, and the whole company were made acquainted with the private history of the young merchant: his school-years, his youthful errors, and lastly, with a fault committed in reference to the strong box of his principal. I described to him the uninhabited room with whitened walls, where to the right of the brown door, on a table, stood a black money box, &c. A dead silence prevailed during the whole narration, which I alone occasionally interrupted by inquiring whether I spoke the truth. The startled young man confirmed every particular, and even, what I had scarcely expected, the last mentioned."*

The following example of a clairvoyant dream has been communicated by Dr. Davey, of the Colney Hatch Asylum, in the words of the person to whom it happened:

"In accordance with your request, I herewith transmit you the particulars, as they occurred, of the peculiar

* *The Zoist*, No. xv., p. 414.

dream, if such it may be called, which proved of so essential service to me.

"As I mentioned to you, I had been bothered since September with an error in my cash account for that month; and, despite many hours' examination, it defied all my efforts, and I almost gave it up as a hopeless case. It had been the subject of my waking thoughts for many nights, and has occupied a large portion of my leisure hours. Matters remained thus unsettled until the 11th of December. On this night I had not, to my knowledge, once thought of the subject; but I had not long been in bed, and *asleep*, when my brain was as busy with the books as though I had been at my desk. The cash-book, banker's pass-books, &c. &c., appeared before me, and, without any apparent trouble, I almost immediately discovered the cause of the mistake, which had arisen out of a complicated cross entry. I perfectly recollect having taken a slip of paper in my dream, and made such a memorandum as would enable me to correct the error at some leisure time; and, having done this, that the whole of the circumstances had passed from my mind. When I awoke in the morning, I had not the slightest recollection of my dream, nor did it once occur to me throughout the day, although I had the very books before me on which I had been apparently engaged in my sleep. When I returned home in the afternoon, as I did early for the purpose of dressing, and proceeded to shave, I took up a piece of paper

from my dressing-table to wipe my razor, and you may imagine my surprise at finding thereon the very memorandum I fancied had been made during the previous night.

"The effect on me was such that I returned to our office, and turned to the cash-book, when I found that I had really, *when asleep*, detected the error which I could not detect in my waking hours, and had actually jotted it down at the time."*

Goethe tells us that his grandfather had dreams that were realised on several important occasions, and that he himself had visions in the waking state that were subsequently exactly fulfilled. Swedenborg appears to have possessed the power of natural lucidity also, of which Kant gives us the following specimen in his published correspondence:

"But the following occurrence appears to me to have the greatest weight of proof, and to set the assertion respecting Swedenborg's extraordinary gift out of all possibility of doubt.

"In the year 1759, when M. de Swedenborg, towards the end of February, on Saturday, at four o'clock P.M., arrived at Gottenburg, from England, Mr. W. Castel invited him to his house, together with a party of fifteen persons. About six o'clock M. de Swedenborg went out, and after a short interval returned to the company quite pale and alarmed. He said that a dan-

* *The Zoist*, No. xxxi., p. 325.

gerous fire had just broken out in Stockholm, at the Ludermalm (Gottenburg is about three hundred miles from Stockholm), and that it was spreading very fast. He was restless, and went out often. He said that the house of one of his friends, whom he valued, was already in ashes, and that his own was in danger. At eight o'clock, after he had been out again, he joyfully exclaimed,—'Thank God! the fire is extinguished the third door from my house.' This news occasioned great commotion throughout the whole city, and particularly among the company in which he was. It was announced to the governor the same evening. On the Sunday morning, Swedenborg was sent for by the governor, who questioned him concerning the disaster. Swedenborg described the fire precisely, how it had begun, in what manner it had ceased, and how long it had continued. On the Monday evening a messenger arrived at Gottenburg, who was dispatched during the time of the fire. In the letters brought by him, the fire was described precisely in the manner stated by Swedenborg. On the Tuesday morning the royal courier arrived at the governor's with the melancholy intelligence of the fire, of the loss which it had occasioned, and of the houses it had damaged and ruined, not in the least differing from that which Swedenborg had given immediately after it had ceased, for the fire was extinguished at eight o'clock."*

John Knox, when near death, seems to have had a

* *The Zoist*, No. xx., p. 344, and No. xxiii., p. 265.

prevoyant vision of the fate of his friend Kirkaldy of Grange, then holding out the Castle of Edinburgh for Queen Mary. The particulars are thus related by the historian Calderwood.

"John Knox, being on his death-bed, sent for his colleague and successor, Mr. Lawson, Mr. Lindsay, minister of Leith, and the elders and deacons of Edinburgh, all of whom he addressed in a farewell speech.

"They were departing, when Knox called back Lindsay and Lawson, and desired to speak with them in private. 'Weel, brother,' said he, addressing Lindsay, 'I have desired all this day to have had you, that I may send you to yon man in the Castle, whom you know I have loved so dearly. Go, I pray you, to him, and tell him I have sent you to him yet once to warn him and bid him, in the name of God, leave the evil cause and give over that Castle. If not, he shall be brought down over the walls of it with shame, and hang against the sun. So God hath assured me.'

"Lindsay went to the Castle accordingly, and delivered Knox's message; but Kirkaldy, after conferring with Secretary Lethington, said,—'Go tell Mr. Knox he is but a dryting prophet.' Mr. Lindsay returned to Mr. Knox, and reported how he had discharged his commission. 'Weel!' said Mr. Knox, 'I have been earnest with my God anent these two men. For the one, I am sorry so shall befall him; yet God assureth me that there is mercy for his soul. For the other, I have no warrant that it shall be well with him.'

Kirkaldy maintained the Castle for some months after Knox's death, but was at last forced to surrender, and was condemned to death as a traitor, and hanged at Edinburgh on the 3rd of August, 1572, at four o'clock P.M., the sun being west."*

If our nervous system be disturbed in its functions even, we often lose our identity and relations with surrounding objects, and live in a world of our own, unapproachable and unintelligible to those around us.

All good dreamers remember having thought, said, and done cleverer things in their sleep than they ever did when awake and most desirous to excel. Long lost languages return to persons in a state of delirium, and they speak unknown tongues, which turn out to be the languages of their childhood, long since forgotten; and Pinel tells us, that madmen often converse with an eloquence and intelligence to which they are total strangers in their natural state. Madness in many points strongly resembles somnambulism, whether naturally or artificially produced, and especially in the occasional exhibition of clairvoyance or lucidity by insane persons.

Miss Mitford, in her "Recollections," gives the following account of John Clare's madness, the ploughman-poet.

"Whatever he read, whatever recurred to him of his former reading, or happened to be mentioned in conversation, became impressed on his mind as a thing he had

* *The Zoist*, No. xx., p. 349.

witnessed and acted in. A friend of mine was struck with a narrative of the execution of Charles I., recounted by Clare as a transaction that had occurred yesterday, and of which he was an eye-witness—a narrative the most graphic and minute, with an accuracy as to costume and manners far exceeding what would probably have been at his command if sane. It is such a lucidity as the disciples of Mesmer claim for clairvoyance. Or he would relate the battle of the Nile, and the death of Nelson, with the same perfect keeping, especially as to seamanship, fancying himself one of the sailors who had been in the action, and dealing out nautical phrases with admirable exactness and accuracy, although it is doubtful if he ever saw the sea in his life."

Since turning my attention to this subject, it has occurred to me, that we perhaps often most erroneously consider as mere fantasies and delusions of the insane, many phenomena which are in fact as much realities to them in their abnormal condition of existence, with its new sympathies and different modes of perception, as the phenomena of daily life are realities to the sane in the normal state of their nervous system. The next case, related by Mr. Clark, surgeon of the Shoreditch workhouse, in the words of one of his patients, is an instance in point.

"In the years 1841-2, my dear respected father was frequently attacked with mental derangement. When he was first attacked, I went to see him, but it was only

at times that he recognised me. My attention was first excited by the following incident. So soon as the meat for dinner was brought from the butcher's, of which he could have no possible knowledge, being confined to his bed and out of the reach of either seeing or hearing, he exclaimed (pointing to the floor underneath which was the room it was in), "What a nice rump-steak! I will have some." Struck with his manner, and also knowing that it was not our intended dinner, I replied, "No, father, there is no rump-steak; we are going to have mutton-chops." He went into a great passion, declared that there was rump-steak, that he could see it, and described the dish. I went down stairs, and to my utter astonishment beheld it as he related.

"In the morning, without making known my intention, I took a basket and went into the garden to cut some cabbages and gather strawberries. The garden being at the side of the house, where there was no window to look into it, it was impossible for him to see me by ordinary vision. However, he turned to my sister, saying, 'That basket into which Betsy is putting the cabbages and strawberries had better be moved out of the sun, or the fruit will be spoiled. Tell her she is not gathering strawberries from the best bed; she had better go to the other.' When I was told of it, I was completely puzzled. During the time of my visit, wherever I went, whatever I did or thought of, was open to his view. My sister afterwards informed me

that his medical attendant left her some books for her perusal; one morning my father said to her,—'The doctor sends his respects, and will be obliged for the books.' Supposing some message had been sent, my sister replied, 'Very well.' In the course of a short time after, the doctor's boy arrived with his master's respects, and request for the books. On inquiry, she found no previous message had been sent, nor inquiry for them. Another time he said to my sister,—'There is a handsome young man and an old woman coming to see you this afternoon.' Sure enough, to her surprise, when the coach arrived, it brought my brother and a nurse for my father: the distance from whence they came was eleven miles."* In this person's family insanity and clairvoyance were inherited by the children; two of the sisters having also shown the phenomena of *lucidity* during illnesses.

Dr. Darwin (in his Zoonomia) relates a case which he witnessed of a young lady who, after being exhausted by violent convulsions, was suddenly affected by what he calls reverie (somnambulism).

She conversed aloud with imaginary persons. Her eyes were open, but so intently was her mind occupied that she could not be brought to attend to external objects by the most violent stimulants. Sometimes she was angry, at other times very witty, but most frequently inclined to melancholy. Indeed, it appears

* *The Zoist*, No. xvii., p. 30.

that this reverie only exalted her natural versatility of temper and intellect. She sang with accuracy, and repeated many pages from the poets. In subsequent attacks she could walk about the room, and, although she could not see, she never ran against the furniture, but always avoided obstacles. Dr. Darwin convinced himself that *in this state she was not capable of seeing or hearing in the ordinary manner.*

Professor Sauvages thought the following case so interesting that he reported it to all the academies. The patient was a young woman, aged twenty-five, subject to frequent attacks of catalepsy.

"In the months of April and May, she had more than fifty attacks of another malady, in which three stages were observed; the beginning and the end were perfect catalepsies; and the interval, which lasted sometimes an entire day, was filled by the malady, which the girls of the house called the *active state*; the name of the *dead state* being given to the catalepsy. We shall see phenomena which I should have believed simulated, if I had not satisfied myself by a thousand proofs; the occasions presenting themselves so often. On the 5th of April, at ten o'clock in the morning, I found the patient in bed: to which weakness and headache confined her. The attack of catalepsy came on, and left her in five or six minutes, which was known by her yawning, and sitting up in bed, when the following scene took place. This girl began to talk with a

vivacity and intelligence which no one ever saw in her natural state. She often changed the subject of her discourse, and appeared to speak to several of her friends around her bed; what she said was a continuation of what she had said in her attack yesterday, when she had repeated word for word a religious discourse, in form of catechism, which she had heard the evening before, and of which she made moral and mischievous applications to the persons in the house, designating them by fictitious names, all accompanied with gestures and movements of her open eyes, although she was sleeping profoundly.

"This was self-evident, and no one doubted the fact; but, seeing that I could not venture to assert this confidently, without having formally proved it, I made experiments upon all her organs of sense while she was conversing. In the first place, as this girl had her eyes open, I thought that, if she feigned, she would be disturbed by a sudden slap of the face; but this experiment often repeated never caused the slightest movement, or interrupted her discourse. I tried another expedient. This was to shoot the finger rapidly towards her eye, and to bring a lighted candle so near her eyebrows as to burn them: but she never even winked. The loudest noises were also suddenly made close to her ears without any effect, though at other times they would have made her tremble with fear. In the last place, I put brandy and liquor of ammonia in her

mouth, and even applied the tip of a feather and of a finger to the cornea; but without any effect. Spanish snuff blown into the nostrils and pricking with pins had no more success; she bore all like a machine. During all these rude tests, the girl spoke with more vivacity and gaiety. This state usually terminated with singing and jumping. Accordingly, shortly after, she began to sing and laugh loudly, and jumped out of bed. I expected to see her hurt herself against the neighbouring beds; but she walked round her bedstead, avoiding the chairs and furniture; took a walk in the room without the use of her eyes; returned to her bed without groping; got into it, covered herself up, and soon after became cataleptic. The catalepsy lasted for a quarter of an hour, when the girl awoke as if from a sound sleep, and, knowing from the presence of the spectators that she had had a fit, she was much confused, and wept the rest of the day, not knowing anything that had happened to her in this state."

I am fully sensible that facts in support of the existence of *Natural Clairvoyance* might be cited daily through all time, without disturbing in the smallest degree the self-sufficiency of certain minds, who, in science and religion, make it a point to dictate without examination or knowledge of the subjects, invoking *reason* all the time!*

* For the development of this subject, see Mr. Colquhoun's *Magic, Witchcraft, and Animal Magnetism.*

Having unfortunately no pretensions to this intuitive knowledge, I am compelled, when my own observations and judgment do not afford the necessary materials for forming a rational belief on any subject, to resort to the works of the authors of different countries, of various professions and opinions, and thus to become acquainted with the facts of the case through the senses and judgments of hundreds of persons who are less likely to be deceived than the senses of one man, united to a single intelligence.

Following this method, let us now see if we can imitate the above natural phenomena by artificial means.

CHAPTER II.

Artificial somnambulism—Various ways of producing it well known to the natives of India and the ancients—The moderns only re-discovering their lost knowledge—Reason without experience useless in this investigation—Mesmerism believed in by the learned and polite, and not by the vulgar—Was discovered and propagated by doctors—The Author's singular introduction to mesmeric somnambulism—Suspected child-stealing by its means—First experiment in making a somnambulist—Men in a state of somnambulism stolen out of a public court of justice—Writers on medical jurisprudence, judges, and juries ought to be aware of the crimes that may be committed by the abuse of Mesmerism—Lucid somnambulism made known to the moderns by the Marquis de Puysegur—Absurdity of attempting to solve a scientific problem by a money bribe—Case of clairvoyant reading of a bank-note, reported by Dr. Chalmers, Presidency Surgeon, Calcutta — Cases of mesmeric clairvoyance reported by Dr. Engledue—Earl of Ducie—Lord Fitzclarence—Mr. Topham, barrister-at-law—The Hon. Miss Boyle—By the Author — Dangers of ecstatic somnambulism — The natural medical instinct of animals—Of man.

To those who have the necessary amount of reason and imagination to enable them to connect known effects

with unseen causes, I would submit the following suggestions in support of the possibility of a preternatural exaltation of the nervous system, in which powers may be developed unknown to man in his natural condition. In tracing the chain of nature from the polypus up to man, we ever see an increase of nervous matter accompanying new powers, and that, in man himself, nerve and brain are the measure of his faculties. There is a normal standard of body and mind that nature seldom allows herself to exceed; but occasionally, as if to open our understandings to the extent of the *possible*, she runs into extremes, and presents us with dwarfs and giants, idiots and men of genius, headless monsters and men of such god-like intelligence as to be incomprehensible to their common fellow-creatures.

From these facts it is only reasonable to suppose, that, if the normal system of man were still further developed, he would spring up into a new being, with whom we, as at present constituted, could have no sympathy or common intelligence. Although we cannot add nervous matter to our brain, any more than we can add a cubit to our stature, yet there are various artificial means by which the brain can be stimulated into a state of preternatural exaltation, in which we gain glimpses of what man may, and probably does, become, in a higher order of organic development:—a condition in which the mind may receive external impressions otherwise than by its present instruments—the senses.

which are only the ordained media for connecting it with the present order of things. When we reflect that it is the *mind* that sees, smells, tastes, touches, and hears, and not the organs of sense, which are only the instruments that it uses; and that the Divine Intelligence, from whence the human mind emanates, dispenses with the use of organs, and is yet all-knowing and omnipresent, it is difficult to see why the mind of man should not, under extraordinary circumstances, occasionally partake of the same powers in a limited degree.

"All the arguments," says the learned and respected Deleuze, "by which we can combat the reality of prevision, are of the same value as the reasoning of blind men against the reality of the phenomena of light, and the means of becoming convinced of what we cannot understand are the same for them and for us. Let us imitate the blind therefore, and assure ourselves of the existence of the phenomena by the results; let us carefully observe somnambulists, and then we shall become assured that the human mind is endowed with the faculty of prevision; that this power, which is not exercised in ordinary normal life, is developed more or less under certain circumstances, and that it can impart to us ideas which we could not have received from our ordinary faculties. The prevision of somnambulists is due to a sort of instinct developed in them by the laws of nature; let us therefore profit by it; but we may be sure that somnambulists will only relate to us the

reveries of a disordered imagination, if we interrogate them about what does not present itself naturally and spontaneously."

Professor Dumas says, in support of the opinion that another nerve besides the one by which the mind sees, tastes, or feels, can occasionally serve as its medium and instrument.

"It is possible that, by a singular concourse of circumstances, certain organs may become capable of exercising properties, and fulfilling functions, to which they have hitherto been strangers, and which even belonged to different organs. If rare and extraordinary facts did not inspire distrust, I could allege the singular transference of the hearing and sight, which, abandoning their usual seat, have appeared to be transferred to the stomach—so that sounds and colours excited there the same sensations as are ordinarily conveyed through the ears and eyes. Five years ago, a young woman from the department of Ardèche, who gave an example of a very strange phenomenon, came to Montpelier to consult the doctors for a hysteric affection, attended with catalepsy. She referred all the sensations of sight, hearing, and smell to the region of the stomach, the appropriate organs being insensible to their usual stimuli. I am well aware that facts of this nature, in opposition to all the *known* laws of nature, ought not to receive, without difficulty, the assent of wise minds who fear being deceived. But if we multiply our observations

on this subject, and scrupulously test the most minute circumstances of each case, we shall be compelled to admit the possibility of a phenomenon which is only so marvellous for want of facts in the usual state of things with which to compare it."

But if reason becomes perfectly indignant at such a supposition even, I would respectfully ask: Is it more wonderful than light traversing transparent bodies, electricity passing along conductors, caloric penetrating all matter, the magnet acting through all substances, even the most isolating, dense, and thick? And the atmosphere of the magnet, how is it established? Reason has no objections to the fresh-water polypus renewing its head when cut off, reproducing itself by slips, and performing other equally astonishing prodigies; and we see nothing unreasonable in the star-fish possessing the power of breaking up its body into fragments, and giving the order *sauve qui peut* to the different parts when it is in danger. These Munchausen-like tales are accepted as facts in natural history, because so related by credible witnesses, like M. Tremblay and Professor Forbes, who can have no interest in deceiving us in relating what they saw. Let reason listen then to what equally trustworthy and disinterested witnesses tell us regarding the occurrence of mesmeric *Clairvoyance*.

The natural exaltation of the nervous system, described in the last chapter, may be and has been

imitated in a variety of ways from the most remote ages to the present time. The beneficial effects of the mesmeric processes are known in India, and the secret has probably descended from remote antiquity in certain castes or families. And farther on a curious history will be given which leads one to suppose that the natives of India know the evil as well as the good of Mesmerism. In my first work, I said that I had satisfied myself that the medical practice of the Indian conjurors, or *Jadoowalla*, was only Mesmerism disguised by incantations and mummery; and I described the processes gone through by a celebrated conjuror for soothing pain and curing nervous complaints. This has been confirmed from different quarters of India. Dr. Davidson, late Resident at Jyepore in Upper India, visiting the Mesmeric Hospital in Calcutta, and seeing the native mesmerisers stroking and breathing upon their patients, said: "I now understand what the *Jar-phoonk* of Upper India is; it is nothing but Mesmerism." Being requested to explain himself, he continued: "Many of my people, after I have tried to cure them of different severe complaints in vain, used to ask leave of absence for several weeks, in order to be treated by the *Jadoowalla*, and to my great surprise they often returned to me quite cured in a short time; and in reply to my inquiries, as to how they had been treated, they all said that they had gone through a process called *Jar-phoonk*; the meaning of which I

could never make out. But I now see it before me in the continuous stroking and breathing of your mesmerisers. *Jarna* means in Hindoostanee *to stroke*, and *phoonkna* is *to breathe*, which very exactly describes your mesmeric processes."

Dr. Thorburn thus wrote to me from Arracan, the other extremity of India. "The subject of Mesmerism has long been firmly believed in by me; and you will, I doubt not, be pleased to hear that it has from time immemorial been so amongst some of the rudest hill tribes in Assam: *e. g.* among the Mivis. Among the Assamese, the local passes receive separate names, according to the sites over which the passes are performed; thus those used for the purpose of relieving headache are named *Matapon*. The long passes are known to them by the same name as in Upper India, viz., *Jar-phoonk*."

Colonel Bagnold of the Bombay army describes the same practices to be prevalent on the Bombay side: "This semi-barbarous people have handed down traditionally what we, with all our pretensions to science and research, have either overlooked, or, what is most probable, rejected through sectarian prejudice.

"The first instance I can recollect occurred to me so far back as 1808; yet every circumstance attending it is as fresh now in my memory as though but yesterday. A poor young Hindoo female had fallen into a miserable state of health, the effects of great privation during the previous

great famine, was epileptic, and subject to occasional fits of insanity. A Vergraggey—mendicant devotee—offered to undertake her cure, by performing a religious ceremony or *muntur*; and, as the family lived in the same building with me and my military detachment, and had no objection to my being present, I attended. The man commenced with the usual Hindoo offerings, such as burning frankincense, breaking a cocoa-nut, and invoking some god, and particularly Seetaram; seated the woman on the ground, with her back and head against the wall; took from his long matted hair a string of large sandal-wood beads, which he held up before her eyes and directed her to look at; then *made passes with it from her head downwards, occasionally stopping to breathe upon or lay his hand upon her chest.* She soon became drowsy, and appeared to sleep, when a handful of wood-ashes were called for, waved over her head, thrown in the air, and the charm was pronounced complete: he then retired to a little distance, and sat counting the beads, but with his eyes *attentively fixed on her*, and muttering as if in prayer. In about half an hour he started up, snapped his fingers (demesmerised her?), called out loudly 'Seetaram!' which was loudly responded to by the Hindoos present; took his patient by the hand, and told her to go about her family work. To the astonishment of her family and all present, she obeyed, walked direct to the hand-mill and began grinding corn for the evening's meal,—a work

I am certain she had been incapable of performing for months. Looking upon this as mere priestly deception, I declined being present at any future visits. However, her mother, brother, and several men of the detachment, assured me afterwards that this man not only put her to sleep whenever he came, but made her *speak during that sleep, describe her disease, and what would cure it.*

"I laughed at the poor people as fools, and abused the man as a knave. But his mild, good-humoured rebuke is often now present to my mind: 'Youth! the hair on your chin is incomplete; by the time it is like mine you will think differently of me.' The woman recovered, and rapidly."*

We cannot now doubt that the Temples of Isis and Osiris, Serapis, Apollo, and Esculapius,† and the Schools of the Prophets, were places where the art of Somnambulism, with more than its present pretensions, was practised and taught by the ancient priesthood.

The ancient priests were also the only natural philosophers; and, having remarked certain wonderful phenomena to arise spontaneously in natural somnambulism, catalepsy, and other diseased states of the system, they did not despair of imitating by art what nature had demonstrated to be possible; and by study

* *The Zoist*, No. xxiii.

† See Mr. W. W. Lloyd's learned papers in *The Zoist*, Nos. x. xi. xix.

and experiment they at last succeeded in rivalling the wonders of nature. And this will account for the wisest men of antiquity believing in the reality of what we now regard as lying wonders.

Plutarch and the other wise men of Greece did not affect to doubt the reality of the *afflatus* of the Pythoness, or the occasional truthfulness of the Oracle. In fact, we can now imitate perhaps all that was true and useful in the ancient temples in our modern hospitals, by the use of opium, hemp, ether, chloroform, different gases, and especially by *Mesmerism*, which is the safest and most effectual stimulant of the brain we are acquainted with.

Everything goes to prove that the oracles received in dreams, and the cures which followed them, were the consequences of what we now call the mesmeric exaltation of the nervous system, variously brought about, no doubt, but frequently by the modern method of manipulations, assisted by breathing.

Indeed, it is impossible that, in the long course of ages, this faculty in man should not have been observed. It was so, in fact, and the pagan priests explored it to their own advantage by giving the credit to the Temples of Isis, Serapis, and Esculapius. Knowing how to produce and direct somnambulism, they placed the person whom they knew to be gifted with the power of distant vision and of prevision in the sanctuary of the temple to be the organ of the god, who, it was pretended,

possessed him. Another, in his state of exaltation, felt the diseases of those who approached him, perceived the state of their organs, indicating the accessions of their complaints, and prescribed remedies: these were destined to play the part of Esculapius, or that of somnambulist priests; for it ought to be remembered that there were priests in these temples who dreamed for the patients, if they were not able to enter into somnambulism themselves. Besides, every consultant assisted in his self-deception. When he had indicated in the somnambulistic state his complaint and its remedy, as he lost all recollection of it on awaking, the priests, who had carefully taken down his words, did not fail to persuade him that all was the work of the god, and that the latter had dictated the means of cure.

Prosper Albinus says, in his Treatise on the Medicine of the Egyptians,—"After numerous ceremonies, the sick were wrapped up in the skins of goats, and carried within the sanctuary of the temple, where the god appeared to them in dreams, and revealed the remedies that ought to be resorted to for their cure. When the patients received no communication from the divinity, then priests, called *oneiropoles*, slept in their places, and the god no longer withheld the hoped-for boon."

The oracle of Trophonius was in full operation in the time of Pausanias, who himself consulted it; and, from

his account, it appears that persons resorting to it were thrown into a state of somnambulism, whatever the means might be.

"Among other ceremonies, the inquirer was led to the two fountains of Oblivion and Memory, from the first of which he drank, that he might forget all his previous ideas, and from the latter that he might retain recollection of what he should see in his consultation.

"Descending by a ladder into the cave, he lay down on the ground, placed his feet in a small orifice, and, following them with his knees, immediately found his whole body carried inwards, as if by the vortex of a mighty rushing river: his return, and feet foremost, was by the same orifice. He came forth in a state of great disturbance, and unconscious of himself and those around him, and in this state was immediately placed on the chair of Memory by the priests, who then obtained from him, by inquiries, all that he had seen or heard. He was then delivered to his friends, and after a time came to his usual senses and found himself cheerful."

The *Grotto del Cane* at Naples might easily be converted into a modern *Cave of Trophonius* by substituting men for dogs.

Dacier thus notices the belief of the ancients in oracular dreams:

"There was nothing more common among the ancients than remedies pointed out to the sick in dreams;

and this was so generally received in antiquity that they went to sleep in the temples of the gods, believing that the divinity spoke more willingly there and revealed to the sick in their dreams the remedies proper for their cure. But," continues Dacier, " I would not attach much consequence to the customs of people always credulous and superstitious, if very wise and trustworthy men had not spoken of what had happened to them in dreams in a manner which leaves hardly any room for doubt. Aristides testifies that he had been often cured by remedies revealed to him in sleep. Synescius assures us that he had avoided great dangers by the same means, and it is known what Socrates says of his dreams: the gratitude of Antoninus to Serapis was so lively that he struck several medals in his honour that may be seen in Patin."

We see among the Jews numerous examples of the natural faculty of medical instinct, of distant vision, and of the power of prevision: and in the majority of instances, it is easy not to confound such cases with those of a still higher order. No people had so many prophets as the Jews. Without counting those of the Lord, we see around Ahab seven hundred prophets of Baal: men, women, youths, and old men prophesied. They marched in troops through the cities and fields, with musical instruments playing before them. There were schools and colleges where the sons of the prophets, and young Hebrews who showed the prophetic tem-

perament, were taught to perfect their natural abilities under the instruction of the old and experienced.

When the prophetic spirit did not carry them towards sacred subjects, they made use of it for the usual purposes of life. They healed the sick, as Elijah did the child of the widow of Zareptha, and told how to find lost goods. "Let us consult the seer,"—Saul said, when, having lost his father's asses, he went to consult Samuel and carried with him the small fee usual on such occasions. It is worthy of remark that, when the Divine influence was communicated to a chosen individual, this spiritual power was *signified* by terms which strongly recal to man the means by which he also can exercise a mental influence over his fellow-men.

At the moment of inspiration, the sacred writings say,—"*The hand* of God descended upon him." (Deut.)

When Moses wished to fill Joshua with the spirit of wisdom, "he *laid his hands* upon him." (Deut.)

In Deuteronomy it is also said: "God *imposed his hand* upon him, and he prophesied."

A proof that Mesmerism was practised by the priests of Pagan Rome is, that the poets and philosophers speak of *passes* and touching the body to produce sleep: and there is only a step from this to somnambulism.

A passage in Plautus leaves no doubt upon the subject: it is in his "Amphytrion," Act i, in which Mercury and Sosia are introduced. Mercury, at a loss how

to get rid of Sosia, whether by giving him a beating or putting him to sleep, says:

Mer. "Quid si ego illum *tractim tangam*, ut dormiat?"

Sos. "Servaveris, nam continuas has tres noctes pervigilavi."

"What if I should put him to sleep by *long passes?*"

"You will save my life," replies Sosia, "for I have not slept for the last three nights."

The knowledge among the Greeks of the medical virtue of the human hand appears very distinctly in the following passages of Solon and Æschylus:—"Often great suffering arises, not to be allayed by soothing medicines; but, by touching the sufferer with the hands, you immediately restore him to health." (Solon.)

The passage from Æschylus occurs in the "Prometheus Bound:" Prometheus foretells to Io that, after all her wanderings in phrenzy, she will find relief at last at Canobus, at the mouth of the Nile: "There Zeus will render you sane, stroking you with gentle hand, and simply touching you." In a parallel passage Moschus says: "Zeus was represented gently stroking and soothing Io with divine hand."*

The temple of Isis, consecrated to the powers of nature, contained hieroglyphics which would probably be a history of Mesmerism. Here we see a man sitting on a couch, before whom a person moves his hands

* See Mr. W. W. Lloyd, in *The Zoist*, No. x.

gently from head to foot. There another is being subjected to the same process, but seated in a chair, in the attitude of a person asleep; and we also see priests apparently charging vessels with the mesmeric fluid.

Human nature being the same in its elements in all ages and countries, we might naturally expect that, if Nature taught the ancients by her works the wonders of somnambulism, she would not act the part of a step-mother to the moderns and exclude the sons from the knowledge of their fathers.

Accordingly, we have seen Nature spontaneously present the same marvellous phenomena in modern times; and credible witnesses, all over the world, have recorded their successful imitation by the influence of Mesmerism.

It is pretended that Mesmerism is only believed in by the vulgar and illiterate. This is notoriously untrue, as is pointed out by Professor Georget, who thus expresses himself:

"How many considerations render the existence of Mesmerism probable! Its phenomena have been frequently attested by *numbers of honourable and enlightened men;* they have been observed at different times and in different countries, and are always produced in the same manner; writers describe them in the same terms, and they have their analogies in many peculiar states of the system. *Still unknown to the multitude, it is in the higher ranks of society that Mesmerism, during the last fifty years, has found its proselytes and supporters,* and, in

spite of the ridicule which has pursued it and the apparent opposition of many of the phenomena to the *known* laws of physics and physiology, it is among its *born enemies, the doctors*, that it has grown to vigour."

Georget, Rostan, Fouquier, Teste, Orfila, Cloquet, Elliotson, Engledue, Ashburner, Gregory, many of them professors, and all of them doctors, have kept alive, and propagated with zeal and success, the doctrines of Mesmer, who was a doctor himself, it is some satisfaction to think.

My first essay in producing somnambulism was purely accidental and extemporaneous, and was made before I had ever seen a somnambulist or knew how to make one. I was forced by extraordinary circumstances to experiment for myself in this obscure field, in order to enable me to give my evidence in a court of justice. The facts were simply these:

In June, 1845, when driving through Hooghly Bazaar, I saw a crowd collected about the police-office. Upon asking what was the matter, I was told that a man had been apprehended in the act of stealing a boy, and that the parties were inside the guard-house. On hearing this, I entered the house, and found a boy of ten years old sitting on the lap of a man who was said to have rescued him. The boy was half stupid, and one of his eyes was swollen; I therefore ordered him to be sent to the hospital. The culprit was then shown to me. He said he was a barber; and a bundle con-

taining his implements of trade was produced: this I carefully examined, but only found the usual barber's tools. The boy soon recovered his senses, and told me readily and consistently the following tale, which he subsequently repeated before the magistrate without a tittle of variation. He said that, he being in a field near his father's house, a man, whom he had never seen before, came up to him, took him by the hand, and began to mutter charms over him; very soon after, the man passed his hand across his eyes, and that thereupon he lost his senses, and only recollected that the man led him away and that he felt compelled to follow him. When he came to his senses, he was two miles from where he had met the man: and this was all he had to say. He had not eaten, drunk, or smoked in company with the man; and his master and friends all said he was a clever, well-behaved boy, and had never been subject to fits or sleep-walking.

I then examined the man who was said to have rescued him. His evidence was to this effect—that on the morning in question he saw the boy, whom he knew very well, following a strange man; that he stopped the boy, and asked him what he was doing there. The boy made no answer, and appeared to be idiotic: upon seeing this, the man became alarmed, and threw water in his face to revive him, and at last succeeded. On again being questioned, the boy said that he did not know why he was there; that he was obliged to follow *that*

man, though he did not know him; and, having said this, he fell down, and bruised his eye on the ground. In the meantime, the man was making off, but was apprehended, and brought to Hooghly. The barber's story was, that he had met the boy crying and looking stupid, and on asking him what ailed him, the boy said that he had lost his way. Upon hearing this, he desired the boy to accompany him to the police station, and that a policeman would take him home.

The strange nature of the transaction strongly arrested my attention, and the trade of the man roused my suspicions, as I had been told that barbers in China, while performing their tedious processes, put their customers to sleep; and rumours are rife, all over India, of persons having been obliged to follow persons who had charmed them. The barbers are a shrewd observing class all over the world, and, as their occupation brings them daily into contact with the parts most sensitive to the mesmeric influence, they may possibly have become possessed of the secret of Mesmerism and handed it down as a mystery in their craft. That children are actually stolen in a state of somnambulism appears from a Malacca journal.

"It has been discovered," says this journal for 1820, "that there exists a gang of child-stealers. A weaver, when walking in the suburbs of Canton, recognised a child of his employer, who had suddenly disappeared lately.

"The child did not know him, but appeared stupid; and, when it was brought home, the stupifying charm could only be dissipated by certain ceremonies performed by the priests of Budha. Search was made, and the retreat of six men and three women was discovered, who had carried on this trade for several years. Six more children were found in the same condition, and were only restored to their senses by the priests."

As accident had made me a witness in this case, I was called upon by the magistrate to state whether it were possible to abstract a person in the manner described without his knowledge. I replied that I was totally ignorant upon the subject, but that I would try to satisfy myself by experiment. I thereupon went to the Jail Hospital, and mesmerised a man who had been several times entranced for the cure of a complaint, but only went to the length of rendering him cataleptic and having the power of moving and hearing but very imperfectly. At this point, I led him away with his eyes closed, then let him go, and he stalked to the other end of the enclosure till brought up by a wall. He could not turn, when ordered; but, being wheeled round and again set a-going, he marched straight forward till some obstacle obstructed him, and then stood helplessly still. If he was allowed to remain motionless for a few minutes, the trance deepened, and he became incapable of hearing; but, on blowing in his eyes and gently demesmerising him, he revived, and repeated after me with

great exactness whatever I said in Hindoostanee and English. On awakening him, he had no recollection of any part of his proceedings, and said that he had never stirred from the spot where I first spoke to him, although he was now at the other end of the yard.

I now returned to the magistrate's court, and, on being asked "if I thought it practicable to carry off a person in the manner described in the evidence?" I replied that I did think it possible, having just done something very like it; and I described my experiment to the magistrate.

The magistrate committed the case; but, when it came to be tried before the judge, there was no possibility of conveying even a glimpse of the meaning of my evidence to the native law officers who assist the English judge. The judge therefore asked me if I had any objection to show the Moulavies in court that it was possible for one person to make another follow him involuntarily. I answered that I was willing to make the experiment, though I would not pledge myself as to the result: if he would order three men, whom I named, to be sent for to court, I would try what could be done. The men to be kept in total ignorance of our intentions.

In a day or two, I was sent for to attend the judge's court, which was crowded with Europeans and natives. Nazir Mahomed was brought from the hospital, and placed at the bar: I mesmerised him in a few minutes, and led him, with his arms catalepsed, out of the court,

and sent him walking down the highway for some distance. I then took him back to the bar, where the judge and moulavies all loudly addressed him, without his paying the slightest attention to them, and they were obliged to ask me to awake him. This I did, and, on being asked by the judge if he had left the room since he first entered it, he confidently answered "No." While they continued to question him, I approached him, unperceived, from behind, and entranced him on the spot, in the act of speaking. The words died on his lips, and he became insensible to all that was said to him, but was again awakened in a moment by blowing in his eyes.

Madub was next put into the dock, and did not see I was present. The judge and moulavies engaged him in conversation, and, while he was speaking with intelligence and animation, I catalepsed him from behind in the usual supplicating attitude of a prisoner at the bar; and, in a moment, he ceased to speak or hear. I was told by those in front that his lips moved for some time after he ceased to be heard. He was so deeply affected that all motive power was lost, and, when I pushed him to make him walk, he plunged headlong upon the floor in the most alarming manner. The catalepsy had passed into rigidity without my knowing it, and, when his centre of gravity was changed, he fell like a statue pushed from its pedestal.

Soorup Chund was next brought in, and, as I had not seen him for a month, I began asking him about his health, mesmerising him all the time. In a few minutes he ceased to answer, and I took him out of the dock, turned him round like a tee-totum, his arms rigidly fixed all the time; and then restored him to his former place in a state of complete insensibility. No one could make him hear, or show the slightest sign of life. When I blew in his eyes, he instantly recovered his senses and declared he had never left the spot.

Whether the barber stole the boy mesmerically or not, I will not pretend to decide; but it gave me an opportunity of proving, in the most public manner, that the thing could be done, and no one has ventured to deny that I stole the men as described; and, with the facilities of a native barber, I could almost engage to steal a man, woman, or child daily. From the moment that I witnessed the extreme degrees of Mesmerism, I became deeply impressed with the conviction of its power for evil as well as good; and I have driven it much farther than I approved, in the hope of rousing the public mind to a sense of the dangers, as well as benefits, that may be expected from it: and I trust the day is not distant, when public opinion will strongly condemn all those who practise the art, except for medical and philosophic purposes.

It is surely high time for our judges, jurors, and writers on medical jurisprudence, to be aware of the

existence of this source of crime, and of the dangers to person and property that may arise from the villainous use of Mesmerism. Any practical mesmerist could successfully repeat, before the assembled judges of England, what I have now related, if, like the Mahomedan moulavies, they cannot believe anything they have not seen.

I may add that the barber was sentenced to nine years imprisonment for being in illegal possession of the boy, and the sentence was confirmed by the Superior Court. But the Government called for the proceedings, and, thinking, I suppose, that the mesmeric experiments had made too deep an impression on the court, they pardoned the barber.

In the prosecution of this subject I often removed the chains from the legs of prisoners condemned to hard labour in irons for many years; and, having converted them into somnambulists, set them at liberty on the public road with no one but myself in sight, and gave them a fair chance of escape, if they could. But they could only go as far as I pleased, and were compelled to return when I ordered them. Knowing what would be the consequences to a public officer, if a prisoner made his escape in such circumstances, I must have been pretty confident of my powers of retention.

Having at last got books on Mesmerism, I found that the persons whose accuracy in the description of

the physical effects of Mesmerism I had been unconsciously testing were equally consistent and harmonious in their independent evidence regarding the higher mental phenomena; and it appeared monstrous to suppose that they had all suddenly broken out into fools, knaves, or madmen, at this stage of the investigation. On the contrary, having found them hitherto quite faithful in their descriptions, I saw no reason to withhold my confidence from them in what remained to be learned. Seeing that the higher phenomena were established by a cloud of witnesses in whom I had perfect confidence, I turned again to the daily pleasure of saving pain and curing disease by the mesmeric influence. I felt convinced that nature would, sooner or later, spontaneously evolve some of the wonders which I only believed on testimony, and which, being unsought, would therefore be the more satisfactory. This expectation was not disappointed, though I had to wait long for its accomplishment.

The honour of the discovery of Mesmeric Somnambulism is generally given to the Marquis de Puysegur, a pupil of Mesmer, and a nobleman of the most irreproachable character, who spent a long life and his fortune in deeds of charity and benevolence. His first observations were made on the patients treated by him at his country-seat—Busancy; and here is what he wrote in March, 1784, to a member of the Society of Harmony, as the mesmeric societies were then called:

"After ten days spent in tranquillity on my estate, without attending to anything but comfort and my gardens, I had occasion to enter the house of my steward. His daughter was suffering from a severe toothache, and I asked her jokingly if she wished to be cured? You may suppose she did: and I had not mesmerised her more than ten minutes, when her pain vanished, and it has not returned since. The wife of my keeper was cured the next day of the same disease, and in as short a time.

"These small successes made me attempt to be of use to a peasant, a man of four-and-twenty, much reduced by an inflammation of the chest of four days' standing. I went to see him, and found him much weakened by the fever. Having desired him to rise, I mesmerised him, and what was my surprise at the end of eight minutes, to see this man sleeping quietly in my arms quite free of pain. I continued to act upon him, which produced delirium; he spoke aloud, and occupied himself about his affairs. When I thought his ideas were becoming disagreeable, I arrested them, and sought to inspire him with more pleasant ones. It was not difficult to do so, and then I saw him become happy, imagining that he was shooting for a prize or dancing at a *fête*. I encouraged these ideas, and obliged him to move about in his chair, as if keeping time to an air, which, by singing mentally, I made him sing aloud. By these measures, I produced an abun-

dant sweat in the patient that day. After an hour, I calmed him, and they brought him bread and soup, which I made him eat, and this he had not done for five days before. He slept the whole of that night and next day, remembering nothing of what had happened last evening; he informed me that he was much better."

There is another passage of a letter written by M. de Puysegur to his brother, about the same peasant Victor: "It is with this man, this peasant, a large and robust man, naturally weakened by disease, and therefore more capable of being affected by this natural agent, that I instruct and enlighten myself. When he is in the mesmeric state, he is no longer an awkward peasant, scarcely knowing how to answer a question—he is a being I know not how to describe. I do not require to speak to him: I think in his presence, and he understands and answers me. If any one comes into the room, he sees him if I wish it; speaks to him and says what I wish, not always exactly as I dictate, but what the truth requires. When he wishes to say more than I think it prudent for others to hear, I then arrest his ideas and phrases in the middle of a word, and change the course of his ideas."

He writes again to his brother,—"If you do not arrive soon, you will not see my extraordinary man, for his health is nearly restored and he now goes about his usual work. He has, however, told me, when a somnambulist, that it is still necessary to operate upon him,

and has indicated the proper days; warning me that I shall succeed with difficulty, but that it is absolutely necessary. I continue to make use of the happy power I have received from M. Mesmer, and bless him daily, for I am very useful and hope for much benefit from it among the poor of the neighbourhood."

If any irregular mental phenomena could now surprise me, I should be greatly astonished to see men of high professional reputation, like Dr. Simpson and Sir Philip Crampton, attempting to solve a scientific problem by a money bribe.* No person practically acquainted with the subject, or who has read what has been written upon it by careful observers, could ever have proposed to make the reading of the numbers on a bank-note, enclosed in an envelope, the *sine qud non* of his belief in the occasional reality of clairvoyance. People in total ignorance of the real nature of the case, insist upon every unfortunate somnambulist possessing at once all the powers ever heard of in the somnambulistic state, and upon these *always* being present to gratify any extent of irrational incredulity. Now all acquainted with the facts as presented to us by Nature, know that *Clairvoyance* is a rare, capricious, and uncontrollable phenomenon—varying in kind, degree, and certainty, in different individuals, and even in the same per-

* See them answered in *The Zoist*, No. xiii., pp. 140, 155; xxxvi., p. 370; xxxvii., p. 35.

son on different days—so that it is a great imprudence in any mesmeriser to confidently promise anything extraordinary at any given time. We can only take the usual precautions in hope of the desired results: but, with every prospect of success, we are often disappointed. This being the actual state of the case, it would be the height of ignorance and presumption for any one to stake the reality of Clairvoyance on the performance of any one extraordinary feat. We cannot control Nature to the unreasonable extent demanded by *quasi*-philosophers, and all attempts to compel Nature to act up to their notions of her duty will only end in failure and disappointment. But, if they will condescend to fulfil the known conditions, and to observe instead of dictating to Nature, their docility and reasonableness will often be rewarded by the spontaneous exhibition, for nothing, of the wonders they are willing to give so much to see without any trouble; and this in such an unexceptionable form, that to doubt their reality would be to arraign their own sanity.

Persons who failed in the bank-note test might perhaps succeed at another time, and the question could not be decided till all the professing clairvoyants in the world had tried and failed; and the experiment would only be decisive, *quoad* bank-notes, in such circumstances. All the other clairvoyant phenomena might still be true. But the real question to be answered is, not *how often Clairvoyance is seen and can it do this or*

that, but *is Clairvoyance ever seen, however rarely, and can somnambulists receive external impressions and perceive* (not *see* in the usual sense of the word) *the nature of things otherwise than by their natural senses?*

Hundreds of competent and trustworthy witnesses have declared that they can, and that the phenomena of Clairvoyance have been seen in the most unexceptionable circumstances: and it savours more of overweening self-sufficiency than of philosophy for persons to expect us to prefer their point-blank denial and unsupported dogmatism to the positive statements and solemn declarations of men of honour and reputation in all parts of the civilised world.

But to return to the bank-note test. I cannot imagine why succeeding for a *bribe* should be more satisfactory to the philosophic inquirer than seeing the same thing (or something as impossible to man in his natural state) done *for nothing*, as happened in the following case, related to me by Dr. Chalmers, one of the presidency surgeons of Calcutta, with full permission to publish it.

Dr. Chalmers, being desirous to test the powers of a lad in Calcutta, said to be a clairvoyant, assembled a large party of friends at his house for the purpose. The lad being put into the somnambulistic state, the Doctor went into another room and placed two candles on his toilet-table, with a bank-note between them, which he had procured that morning, and immediately

locked it up in a drawer, without giving the slightest intimation of his having so done or that he intended making any use of it for the purpose of testing the clairvoyant's powers. After doing this, he returned to the room in which the lad and the company were, and put the following questions to him:

"Do you see anything in a certain room?" "Yes, I see a glass in a corner of it." "Anything else?" "Yes, I also see two candles on a toilet-table." "Is there anything between them?" "I see money." "What money?" "Paper-money." "I suppose you mean a bank-note?" "Yes." "Can you see any figures on it?"

The lad then began to enumerate some of them on the face of the note, but not the ones constituting the number. "You are not looking at the proper place—describe the number of the note."

The lad then read accurately the number, which consisted of four figures, and its value—twenty-five rupees. The Doctor then went and changed the note for one of ten rupees, without informing any one, and, returning, said—"I have placed the note with the back upwards to afford you greater facility for reading it—tell me the number." "*Ten*," said the lad. The Doctor then placed a gold watch on the note, which was accurately described by the clairvoyant. Shortly afterwards, the former removed the watch and note from the table to another room. Upon this the boy said, "He has

lifted them from the table ;" and, on the Doctor coming into the room to relate what he had done, he was rather surprised to find the company already apprised of his acts.

In forming my opinion regarding the truth of Mesmeric Clairvoyance, I have rejected all dubious cases and doubtful characters, and have relied exclusively upon the positive results obtained by persons of sense and integrity. If such persons are not to be believed, there is an end to all human testimony, and we must only believe what we see, like the beasts.

Dr. Engledue, of Portsmouth, gives the following example of clairvoyance in a patient of his, in whom he had painlessly divided the hamstring muscles for contraction of the knee-joint.*

"This patient had been confined to bed for eighteen months, when the following experiment was performed. The house of a relation who lived fourteen miles off was broken into and several articles stolen. This was not communicated to her, but I received a note mentioning the circumstance, not however detailing any of the particulars. When I entranced her, I directed her to go to the house, and to ascertain what the family was about. After a few minutes her countenance changed its colour, and she exclaimed—'Why —— has been robbed. The door of the house has been cut. The

* *The Zoist*, No. vi., p. 271.

desk has been moved, and all the papers thrown about. (They were carried into the meadow.) He has lost six pounds. (This was quite true; at first it was supposed that only four or five pounds had been taken, but a subsequent investigation proved that there must have been six pounds in the desk.) I know who did it. It was —— and ——; they used a carpenter's tool. It was done on Monday night, when the wind was so high that they could not be heard. (The robbers broke into an out-house and obtained a centre-bit, and cut through the door-panel with it.) Why they gave old Peter something in some food that he should not bark; P—— gave it to him. (The terrier dog, Peter, was dull and stupid for two or three days from the effects of the drug which had been given to him.) Why, how foolish! What are they doing to the doors? they are putting bits of iron all over them.' (The back doors of the house were then being nailed to prevent the application of the centre-bit again.)

"On another occasion I was told that something important had occurred at the same house. I entranced her and sent her to look. After a little time she said, 'Why one of —— sheep has been killed. It was killed in front of the house by two men—there were four; only two went to the house, and two stood by the lawn-gate. They would have killed some pigs, but they heard the great gates. —— is so distressed because he has lost his best sheep.' After a considerable interval: 'Well, I declare, if he has not sent down for me

to find out if I can. I hope I shall. And they sent for you; and —— is here to take back word. (Quite true.) Why it is the sheep —— offered £100 for. The idea of their not telling me, as if I should not know! One held the sheep while the other killed it with a knife. They took away part of the side; they left part at the barn and part on the lawn. O! they had a lantern and looked it out, for they know about animals, and knew it would distress him so to kill that sheep.' (The sheep was divided and distributed as she said.)"

The following is an account of a trial of Alexis's clairvoyance, made in the presence of Lord Normanby, the English Ambassador at Paris, and Lord Frederick Fitzclarence, neither of whom believed in Mesmerism.*

"On May 17, 1847, Alexis and myself (M. Marcillet) went to the apartments of Lord Frederick Fitzclarence, at the Hôtel Brighton, Rue Rivoli, and the trials of Alexis's clairvoyance were begun in the presence of Lord Normanby, the English Ambassador, who, like Lord Frederick, had no belief in Mesmerism.

"'Can you describe my country-house in England?' said the ambassador to Alexis, who had been sent into sleep-waking. After reflecting a few minutes, Alexis replied that it was on a height. Then, having detailed its situation and all the particulars of the grounds, he accurately described the furniture of the house, and finished by saying that certain windows looked out upon

* *The Zoist*, No. xxiv., p. 417.

the sea. So unexpected a description astonished the ambassador.

"A young and handsome lady, encouraged by the lucidity of Alexis, put some questions to him. He told her her name and her rank; 'you are a *dame d'honneur* of Queen Victoria,' added he; and it was true.

"Lord Normanby took up one of Lord Frederick's books, and, having stated the number of a page, Alexis read a sentence in it, though the book was not out of Lord Normanby's hands. This experiment was repeated several times, and always with the same success.

"Lord Frederick had, up to this moment, been a mere spectator; but now broke silence, took the hand of Alexis, and, with his characteristic kindness of manner, asked the following question:—

"'Can you tell me how I was employed the day before yesterday with that gentleman?' pointing to one of the company.

"'I see you both,' replied Alexis, 'going to the Rue Lazare in a carriage; there you take the train and travel to Versailles; you then get into another carriage, which conveys you to St. Cyr. You visit the military school, and it was the other gentleman who proposed this excursion, he having been educated there.'

"'All this is admirable, Alexis,' exclaimed his Lordship. 'Go on, Alexis.'

"'You return to Versailles; I see you both enter a

pastry-cook's. Your companion eats three little cakes; you take something else.'

"Lord Frederick, perfectly astonished, said, before Alexis had time to think: 'You are right; I ate a small piece of bread.'

"'You next take the train again and return to Paris. However, let us thoroughly understand each other. You started by the railroad on the right bank, but you returned by that on the left.'

"The latter circumstance astonished his Lordship so much, that he not only congratulated us before the whole party, but offered us his high patronage on every occasion."

This narrative having been seen by Mr. Bushe, son of the late Chief Justice of Ireland, he sent it to Lord Frederick, with whom he was intimate, and the following was his Lordship's answer:

"Portsmouth, Nov. 15, 1848.

"My dear Bushe,—I have read the statement you sent me relative to the *séance* that was held at my apartments when in Paris, in 1847, in Mesmerism. It is quite correct in every particular; indeed nothing could be much more extraordinary than the whole thing was in every respect.

"I hope I shall see Dr. Elliotson here, as he is a great friend of our first physician here, Dr. Engledue, whose acquaintance I have lately had the good fortune

to make. Come down, my dear Bushe, and see your old friend,

"FRED. FITZCLARENCE.

"Return the letter."

Let us next hear what the Earl of Ducie* says he saw.

"In the highest departments or phenomena of Mesmerism he for a long time was a disbeliever, and could not bring himself to believe in the power of reading with the eyes bandaged, or of mental travelling; at length, however, he was convinced of the truth of those powers, and that, too, in so curious and unexpected a way that there could have been no possibility of deception. It happened that he had to call upon a surgeon on business; and when he was there the surgeon said to him: 'You have never seen my little clairvoyante.' He replied that he never had, and should like to see her very much. He was invited to call the next day, but, upon his replying that he should be obliged to leave town that evening, he said: 'Well, she can come in at once: I am obliged to go out, but I will ring the bell for her and put her to sleep, and you can ask her any questions you please.' He (Lord Ducie) accordingly went in; he had never been in the house in his life before, and the girl could have known nothing of him. The bell was rung, the clairvoyante appeared; the surgeon, without a word passing, put her to sleep, and then he

* Speech at the opening of the Mesmeric Institute, Bristol. *Zoist*, No. xxvi.

put on his hat and left the room. He (Lord Ducie) had before seen something of Mesmerism, and he sat by her, took her hand, and asked her if she felt able to travel. She replied: 'Yes;' and he asked her if she had ever been in Gloucestershire, to which she answered that she had not, but should like very much to go there, as she had not been in the country for six years; she was a girl of about seventeen years old. He told her that she should go with him, for he wanted her to see his farm. They travelled (mentally) by the railroad very comfortably together, and then (in imagination) got into a fly and proceeded to his house. He asked her what she saw; and she replied: 'I see an iron gate and a curious old house.' He asked her: 'How do you get to it?' She replied: 'By this gravel walk;' which was quite correct. He asked her how they went into it, and she replied: 'I see a porch, a curious old porch,' It was probably known to many that his house, which was a curious old Elizabethan building, was entered by a porch as she had described. He asked her what she saw on the porch, and she replied, truly, that it was covered with flowers. He then said: 'Now we will turn in at our right hand; what do you see in that room?' She answered with great accuracy: 'I see a bookcase and a picture on each side of it.' He told her to turn her back to the bookcase, and say what she saw on the other side; and she said: 'I see something shining like that which soldiers wear.' She also de-

scribed some old muskets and warlike implements which were hanging up in the hall; and upon his asking her how they were fastened up (meaning by what means they were secured), she mistook his question, but replied: 'The muskets are fastened up in threes,' which was the case. He then asked of what substance the floors were built; and she said: 'Of black and white squares;' which was correct. He then took her to another apartment, and she very minutely described the ascent to it as being by four steps. He (Lord Ducie) told her to enter by the right door, and say what she saw there. She said: 'There is a painting on each side of the fire-place.' Upon his asking her if she saw anything particular in the fire-place, she replied: 'Yes, it is carved up to the ceiling;' which was quite correct, for it was a curious old Elizabethan fireplace. There was at Tortworth Court a singular old chestnut-tree, and he told her that he wished her to see a favourite tree, and asked her to accompany him. He tried to deceive her by saying: 'Let us walk close up to it;' but she replied: 'We cannot, for there are railings round it.' He said: 'Yes, wooden railings;' to which she answered: 'No, they are of iron;' which was the case. He asked: 'What tree is it;' and she replied that she had been so little in the country that she could not tell; but upon his asking her to describe the leaf, she said: 'It is a leaf as large as the geranium leaf, large, long, and jagged at the edges.' He (Lord

Ducie) apprehended that no one could describe more accurately than that the leaf of the Spanish chestnut. He then told her he would take her to see his farm, and desired her to look over a gate into a field which he had in his mind, and tell him what she saw growing. She replied that the field was all over green, and asked if it was potatoes, adding that she did not know much about the country. It was not potatoes, but turnips. He then said: 'Now look over this gate to the right, and tell me what is growing there?' She at once replied: 'There is nothing growing there; it is a field of wheat, but it has been cut and carried.' This was correct; but knowing that in a part of the field grain had been sown at a different period, he asked her if she was sure that the whole of it had been cut. She replied that she could not see the end of the field, as the land rose in the middle, which, in truth, it did. He then said to her: 'Now we are on the brow, can you tell me if it is cut?' She answered: 'No, it is still growing here.' He then said to her: 'Now, let us come to this gate; tell me where it leads to?' She replied: 'Into a lane.' She then went on and described everything on his farm with the same surprising accuracy; and upon his subsequently inquiring, he found that she was only in error in one trifling matter, for which error any one who had ever travelled (mentally) with a clairvoyant could easily account, without conceiving any breach of the truth.

"This case completely put an end to all his doubts, for he could not imagine the possibility of any collusion. If the girl had even known who he was and where his farm was, she could not possibly have known the state of his crops, and that his field of wheat had been cut, for at the time he did not know it himself (hear). Being thus convinced, he felt it to be his duty to come forward and bear his testimony to the truth of Mesmerism, both with regard to its higher and its lower powers."

Mr. Topham, barrister-at-law, relates a case of spontaneous Clairvoyance occurring during mesmeric treatment.*

"After five or six weeks' mesmerism he began spontaneously to exhibit instances of Clairvoyance. The first occasion was on the 11th of September. It was in the dusk of the evening, so that the room where he was mesmerised was nearly dark. My previous mode of mesmerising him had been by pointing at his eyes, but on this occasion I had began by making passes over the top of his head, and continued them after he was in the sleep. In the course of five or six minutes after the sleep was induced, he suddenly exclaimed that he could see into the room above us (the drawing-room). I said: 'Your eyes are closed; how can you see?' And he replied: 'I don't see with my eyes! I see from the top of my head; all the top of my head seems

* *The Zoist*, No. xviii.

upon." He then accurately described the position of different articles in the room above us, which I myself had never noticed before, and he having only entered the room once in his life, when he came for a couple of minutes to speak to me a month previously. He also named two persons, out of a large party in the house, as being in the room; told me accurately where each was sitting, and how occupied. I inquired of him if he saw any light, knowing that it was earlier than the usual time of the lights being taken up to that room; he answered that there was only a very small candle on the table, near the person (naming him) who was reading. I found everything as Horner had described; a small taper having been used as a temporary light.

"He exhibited many other instances of Clairvoyance upon different occasions, of which I will give one or two more.

"I have put on a shooting-jacket, in which were eight or ten pockets; I have put various articles into each pocket, of a description very unlikely to be mixed together; and then, with all the pockets closed, and the jacket buttoned up to my throat, I would proceed to the dark room where Horner was, and, I standing a couple of yards before him, he would tell me truly the several articles in the several pockets, describing the situation of each pocket, and naming each article within it. Occasionally a short time after he had rightly named some one article as being in a certain pocket, I

have secretly removed it to another; but he constantly perceived the change and described it, although my hand was always closed over the thing which I was removing, and the persons who were standing nearer to me than Horner sat could detect nothing that I did.

"I once requested a friend, out of Horner's hearing, to go up stairs into the room above us, and hold up the window-curtain, at a time when Horner was describing to me what a large party there were doing, and, apparently, much amused at their proceedings. Suddenly he exclaimed: 'Why there's Mr. de Gex just come into the room!' I said: 'Watch him, and tell me what he does.' He then exclaimed: 'Oh, what a curious thing for him to do; he is standing with his hand hold of your father's shoulder! Yes, there he stands still! What a curious thing! Now he has left him, and is going out of the room again!' In a few moments Mr. de Gex re-entered the room where we were, when I repeated Horner's statement. He said that it was perfectly true, and that he had changed the manner of testing Horner's clairvoyance in order to satisfy himself.

"Horner could rarely exert the powers of Clairvoyance longer than ten or twenty minutes, when he complained of great pain in his head; indeed, after the second time, he felt severe pain in his head for three days, so that I desisted during a week from mesmerising him by passes over the top of his head; for he

never became clairvoyant except when the sleep was produced by that mode."

Mesmeric thought-reading is being perpetually confounded with Clairvoyance by the uninitiated: but they have no necessary connection, and a perfect thought-reader may have no power of Clairvoyance. It is true that the one power often comes in support of the other, in the most unexpected manner, and the thought-reader attains to knowledge not in the possession of the mesmeriser and which could not be acquired in the natural state. The following case of united thought-reading and Clairvoyance will illustrate this. The narrator is the Honourable Miss Boyle, Maid of Honour to the late Queen Adelaide.*

"Mr. Hands asked me if I had ever been placed *en rapport* with a clairvoyant. I told him never satisfactorily, but that I much desired an opportunity, and only waited until I could name my own time and select my audience, being generally disgusted with public mesmeric exhibitions, where so many fools go to mock at that which they have never seriously considered or endeavoured honestly to understand, and where they so much oftener prove their own ignorance and prejudice than the failure of the persecuted clairvoyant. How much better were they calmly to investigate the truth of a subject so fraught with interest to their fellow-creatures! On Monday last, then, I repaired to Duke Street, where I found a young, pale, sickly-

* *The Zoist*, No. x.

looking girl, with whom I immediately shook hands. Mr. Hands withdrew about three or four yards, gazed earnestly, and pointed at Ellen, who sat in an arm-chair close to the window, and in less than three minutes she was in a mesmeric sleep. Mr. Hands now placed my hand in her's, and, after a few minutes had passed, the following conversation commenced :

" 'Ellen, do you like to hold my hand, which is so very cold?' 'Oh yes, *do* let me keep it in mine, I like so very much to hold your hand, if you like me to do so.'

" 'Have you ever been to France?' 'No, never.' 'Well, suppose you and I travel to Normandy ; I went there last year.' 'Oh, did you? yes, so you did.' (Here Mr. Hands remarked to me: 'You had better as it were travel the road with her, to ascertain if she is actually there with you.')

" 'Now then, Ellen, to Havre.' Ellen, though without great hesitation, accurately described to me the Hôtel de l'Europe there, the person sitting in the bureau, the horses in the stable, within the court close to the back staircase and kitchen. I must here remark that I was very eager to question her about Rouen, and therefore hurried her, being in no way interested in this part of her description. So we went on by the steamer to that place, and from the inn there to a church, and thus the dialogue continued :

" 'Well, Ellen, here we are at a beautiful church—

let us go into my favourite church: I have seen many, but none that I ever admired like this.' 'So it is beautiful—oh, such beautiful long aisles: stop, and I will tell you all about it. Oh! how beautiful those three very long aisles are—there are three all alike, as I see them—and so high! And now I can see into a font—a large sort of basin.'

"'A font, Ellen? What is that for?' 'Why, on the right-hand side going in, and close to a pillar: it is where people put in their hands and take up water and cross themselves. Oh, how curious!'

"'What do you see so very curious, Ellen?' 'Why I can see in the basin the whole church reflected: how very odd.' 'Yes, that is odd, Ellen; nevertheless it is perfectly true: and now, to oblige me, do not answer too fast—you must think before you speak. Are there any people in the church, Ellen?' 'No: oh yes, there is a little boy.'

"'What is he doing?' 'Why he is standing by a chair near a pillar, with a rope in his hand.' 'How is he dressed?' 'All in white.' 'What is he?' 'I think he helps the priest.' 'You are quite right. I am so much pleased with you.' '*You* ask him why he does not pull the rope and toll the bell: *he* says the priest calls, and you say you will toll it for him if he will let you.' 'And what does he say to that?' 'He smiles, and now he gives you the rope, and shows you how to spring up and down on the chair to toll the bell: and

now he goes away.' 'What now?' (Laughing). 'Why you do spring up and toll the bell so well, it strikes out so loud.' 'Strikes what?' 'Why twelve o'clock.' 'What nonsense—a lady strike twelve o'clock by tolling a church-bell at Rouen!' 'And so you do, to oblige the boy, and it amuses you very much too, you know it does; and why not?'

"'You are quite right, now let us go on.' 'The boy is come back and takes you into a sort of hall, not large; there are two men, one is in black, one shows you the church dresses,—oh, how very beautiful! I see red and yellow and gold—such stiff silks, they quite stand up alone when you make them. And now you look at the wardrobe, and you admire it so much.' 'What nonsense, Ellen; one wardrobe is surely very much like another is it not?' 'Not this wardrobe, for the shelves are pulled round in a curious way before they are taken out; there it stands against the wall, and the man has found it in a drawer.' 'What has he found?' Here Ellen paused, and said: 'Well, I *cannot* see what;—oh, yes, now I do; a red powder; he takes it out of a drawer, and he gives it to you. I see something silver with long chains, and there the priest takes it up. He is standing with something else in his hand.' 'Let us go nearer. I wish very much you would tell me at once what he has in his hand.' 'Well, then, I can only tell you it is something white and flat; and now he puts a little laced handkerchief over the cup,

over the top part.' 'But look; what does he hold in his hand? I will know: did you ever see anything like it on a cake?' 'Yes, to be sure, on the bottom of an almond cake, only larger, like a very large white wafer.' (This was the sacristy, into which I had been invited by M. le Curé, and everything the girl described was accurate: the priest was preparing the bread and wine for the mass. I went alone to the church of St. Owen, and I left the church alone.)

"'Now, if you like, we will go to my home in Somersetshire. Have you ever been to Bath?' 'I can see Bath; it is such a pretty place—all those houses are so very pretty.' 'Now we are at the White Hart hotel, and there is a carriage to take us by a very beautiful road, and along some lanes to my house, and through a little park.' (Eagerly), 'Oh, the dogs, that dear great dog.' 'What dogs?' 'Why your dog —there he is at the door. (Ellen was in great glee, and quite like a happy child.) He is so glad to see you; how he does jump at your face—how large he is—and how he follows you!' 'Yes, Ellen, up to my room, does he not?' 'Yes. Oh! what a pretty room it is.' 'What do you see in it? Tell me all about it.' 'A wardrobe; it stands just as you go into the room: it is a high wardrobe, with clothes in the drawers.' 'No, Ellen, there I think you are wrong; I think they were all taken out the morning I came away.' (However, my maid made me a sign that Ellen was right.) 'But

there are only clothes in the drawers; I see something red in the closet part of the wardrobe—yes, it is lined with red, and there are colours: and there I can see a tall white figure standing.' 'How is the figure standing?' 'Like this,'—(and here Ellen rose from the chair, and put herself in the exact attitude of the statue in my wardrobe. I was then at a loss to know what she meant by colours; however, when I reached home I found Ellen was right there; by the statue was a purple, red, yellow, blue, and green box, which I had quite forgotten). 'What are the colours of my curtains?' 'Why, the bed-curtains are striped green, and so are the window-curtains, and I see red chairs. I can't see all the things at once. There is what looks like a very odd book-case, lined with dark red outside.' (The case is carved, and shows the lining through the open gothic work.) 'What books are in it?' 'No books at all. Oh! how many things there are on the mantel-shelf.' 'But what do you see in my book-case?' 'It is not a book-case, it opens, and there I see a white figure which looks just like a baby in a night-shift, a long loose dress; yet it cannot be a baby's figure, because there it has a coronet on its head and flat hair.' 'Is that then in the book-case? I wish you would attend.' (Ellen, thinking), 'Yes, it is.' 'Well now you are quite wrong.' 'Well, let me see again. Oh! no, (eagerly) the baby stands up to the right of the book-case: and now I can see a sort of a bust of a young lady.' 'How is her hair done?' 'Flat: oh,

no, that's the figure to the right—it's done in thick bushy curls off the forehead: she has a glove on, and there is gold and colours close by.'

"Ellen was right, the baby figure, as she called it, is even with, and on the right of the carved case, and represents St. Margaret in a long loose robe fastened at the throat, very much like a child's night-gown; she has a coronet on her head; her hair is flat. The oak case contains a bust of my only sister, exactly as Ellen described it: the colours are letters on a gold ground, and my sister's shield, emblazoned with the Boyle and Courtenay arms, red white and yellow."*

I shall conclude with the first and only case of Clairvoyance that has fallen under my own observation, and I shall feel obliged by any one pointing out a flaw in the evidence, or anything suspicious in the attending circumstances.

On the 29th February 1848, I called to see my patient, Mr. McKenzie, and, while I was speaking to him, a person hurriedly entered the room and requested me to go and see Mrs. McKenzie, who had just then fallen into a fit. As I entered the house, I had seen her apparently quite well. On going into the next room, I saw Mrs. McKenzie lying stretched out upon the bed, her eyes staring wide open, the pupils dilated and insensible to the light, her breathing stertorous, and her jaws locked; in fact, in a state of intense coma. Her friends told

* *The Zoist*, No. x.

me that she was subject to such fits, and sometimes remained for hours in them.

Without saying a word to any one (her father, mother, husband, brothers, and relations were present), I placed my hand upon her head, and breathed on her eyes. In about a minute her breathing became perfectly tranquil, and, but for her open eyes, she might have been supposed in a natural sleep. The change in the breathing was so sudden that it arrested my attention, and led me to suspect that I had substituted *mesmeric* for *natural* coma. I expressed this suspicion to the relatives, and, after observing for a quarter of an hour, I said that I would now test the accuracy of my opinion by attempting to awake her by mesmeric means. I accordingly suddenly demesmerised her, and she immediately awoke in the full possession of her senses.

To leave no room for doubt, I approached her while conversing with her friends around, and again mesmerised her unawares. Her eyes immediately became fixed, and she fell back into profound coma. I showed her friends that she was deaf, blind, insensible to pain, and that she had become cataleptic in addition. She was put into the most disagreeable attitudes, to which she was as indifferent as a waxen image, and she was insensible to pricking all over her body. As the senseless unwinking stare of her eyes alarmed her friends, I closed the eyelids, laid her back on the bed, let her sleep for half an hour, and then again

awoke her instantaneously by demesmerising her. She said that she remembered nothing since seeing me arrive; that she now saw me for the first time in her room, and had no recollection of having awakened and conversed with her friends—a phenomenon of which I have given many striking examples before.

My command over this lady's system was established from this moment, and I could entrance her at any time in five minutes. As her nervous system was debilitated, and she suffered from palpitations of the heart, I thought throwing her into the trance daily would probably do her good. For five days in succession I entranced her in a few minutes sitting upon a couch: her eyes always remained wide open, with the pupils dilated, and she was intensely cataleptic. Having reduced her to this state, I was in the habit of bending her down into the recumbent posture, and of leaving her to sleep off her dose of mesmerism; this she usually did in two hours, and always awoke stronger and better. I never thought of seeking for abnormal mental manifestations in such a case, for there was no way of reaching her interior apparently.

But on the sixth day, while in the act of laying her down on the couch, with my hands under her armpits and my mouth close to her stomach, it suddenly occurred to me to speak to her in this position. This I was induced to do from having lately been reading an account by Dr. Petétin, of Lyons, of several *natural cataleptics* in whom

Clairvoyance and transference of the senses to different parts of the body had been strikingly developed.

Finding myself in Petétin's position, I called her gently by name. She answered "umph!" Again I said, "Mrs. McKenzie," and got "What?" in reply. I drew myself back and addressed her ears, but got no reply. Returning to my first position, she immediately heard me, and answered readily a variety of questions about herself and family with great accuracy. Occasionally the conversation was interrupted by my addressing myself to her ears, but always in vain. She spoke in a very slow, measured, monotonous tone, pausing between every word, in this fashion:

"What is your name?" "Sophia—Gertrude—Mackenzie." "Is there anything the matter with you?" "I—have—got—palpitations." "Now?" "No." "Will it return to-day?" No." "Are you sure?" "Yes." "Have you got any other complaint?" "Yes." "What is it?" "A pain in my stomach." "Will Mesmerism cure it?" "You know best." "Are you asleep?" "Yes." "How long will you sleep?" "One hour."

Here the house clock struck one, and I seized the occasion to ask her what o'clock it was, expecting that she would time herself by it, if she heard in the usual way; but mark her reply. "What o'clock is it?" "*Near one.*" "How near?" "It wants four minutes." "By what watch do you know?" "*By yours.*"

I pulled out my watch, and it wanted *exactly four minutes to one o'clock*. "Do you hear with your ears?" "No." "How?" "With my stomach."

She had never seen my watch, and I placed it on her stomach. "What kind of a watch is mine?" "A gold watch." "Do you see it with your eyes?" "No." "Are they open?" "Yes, shut them."

It was far more satisfactory to see the open, unwinking dilated eyes, than to smother her in bandages.

I did as she desired, however, and bandaged her eyes carefully besides. Returning to the epigastrium, I asked: "Do you see me?" "Yes." "How?" "With my stomach." "Is there anything on your stomach now?" "Yes." "What?" "A locket." "Is it open?" "No." "What is in it?" "Your wife's hair, it is like my locket." "When will you awake?" "I told you—in an hour; it then wanted four minutes to one o'clock, and I shall sleep an hour from that time." "How many persons are in the room?"

She named them all correctly, although some had entered the room after she had been entranced, and pointed out where they stood. I waved my hand to them to change their places; she followed them and indicated their new positions in the room.

I now left the room, and, beckoning her mother to join me, I asked her if she could get me the locket that had been mentioned. Having found it, we returned,

and I placed the locket on her stomach. "Do you see anything on your stomach?" "Yes." "What?" "My locket.'

As I was leaning forward, my right hand was behind my back, and I felt somebody put a watch into it. I closed my hand where it was, and asked: "Have I anything in my hand?" "Yes." "What?" "A watch." "Whose?" "My husband's watch." "What o'clock is it?" "Ten minutes past one."

This was the first mistake she had made; it wanted a quarter to one by this watch. Could she still have been taking time by my watch? Unfortunately I did not ascertain this at the time. I now put a patent leather ink-stand on her stomach. "What do you see on your stomach?" "Nothing." "Try again."

After a considerable pause, she said: "I see something." "What?" "A locket." "No." "It is a snuff-box." "No." "Then I can't tell." "What colour is it?" "Dark-green."

It was very like a snuff-box, and blue or dark-green. "Are you tired?" "Yes." "What has tired you?" "Speaking." "Does it fatigue you to see with your stomach?" "Yes." "Would you like to lie down?" "Yes." "Then do so." "I can't." "Shall I help you?" "Yes."

I accordingly laid her down with some difficulty, the whole body being very stiff. After a few minutes I again addressed her through the epigastrium, and all

over her body, but could get no answer: the power was exhausted, and could not be revived.

Five o'clock P.M. Mrs. McKenzie has no recollection of having dreamed even in her sleep to-day, and was surprised to find herself weak and exhausted on waking, instead of being refreshed as formerly. I took out my watch on pretence of feeling her pulse, and asked if she had ever seen it before. She said never.

Her husband told me that she awoke at five minutes to two o'clock, being within a minute of the time she had indicated. It was evident that her new mode of perception required a strong effort of the system, and that this had greatly exhausted her, and she expressed a strong dislike to be mesmerised again. Not having been such a mere animal as to demand the evidence of my senses when my curiosity and understanding had been fully satisfied by the testimony of others, I hardly felt disappointed at not being at liberty to prosecute transcendental Mesmerism further in this case.

"Calcutta, No. 16, Elliot Road, 11th June, 1849.

"To Dr. Esdaile, Presidency Surgeon.

"My dear Sir,—I beg to return you your letter to Dr. Elliotson, which you left at my place yesterday for my perusal. I have much pleasure in saying that all the particulars which you have mentioned there relative to the case of Clairvoyance exhibited by my wife are perfectly correct.

"You are at liberty to make any use you please of this letter.

"I remain your's very faithfully,

"J. McKENZIE.

"Second Teacher, Seal's Free College, Calcutta."

There are some particulars deserving remark in Mrs. McKenzie's case.

In the first place, she was mesmerised on the spur of the moment, *when not merely asleep, but in a state of intense natural coma, with open dilated eyes, locked jaw, and stertorous breathing.*

To keep the eyes open for an hour without winking, and without the pupils being affected by the light, is a feat unattainable, I believe, by the most expert impostor, though he practised it from the day of his birth till his dying day, at the age of Methuselah. But, supposing Mrs. McKenzie to have attained this command over an *involuntary* organ, for what purpose did she exhibit it? Was it to entrap me into mesmerising her? A very singular mode of gaining her object surely, and not very likely to succeed, one would think.

Or did Mrs. McKenzie sham the insensibility of a statue, for five days in succession, to seduce me into speaking at the pit of her stomach? This was truly a *dernier ressort;* for I should never have dreamt of doing so, if I had not chanced to have lately been reading Dr. Petétin's cases of Clairvoyance in natural catalep-

ties. And, having succeeded in confounding and obfuscating father, mother, husband, brothers, sisters, friends, and doctor, why did she never again desire to exhibit her marvellous powers of mystification? It seems to me that, when the explanation, as in this case, is more marvellous than the facts themselves, we shall generally be safe in accepting the latter as true, if vouched for by credible witnesses.

There can be no mistake here, neither can it be chance; it is a *lie* then, an *impudent lie*, or it is the truth; which, let my readers decide.*

The action of Mesmerism on the system is very similar in its effects to those of wine, opium, hemp, &c.

The first influence is highly stimulating; the second confuses the mind, exalting some organs and depressing others; and the third stage is that of coma, in which there is complete extinction of sensibility.

It is in the first state, that of general excitement, that we usually witness the transcendental wonders of Mesmerism; and, in this condition, the patients often enjoy a state of beatitude that makes them exclaim: "If there be a Paradise on earth, it is this—it is this."

In discreet and experienced hands, this singular state of exaltation may be turned to excellent practical pur-

* For multitudes of more recent cases, see *The Zoist*, Dr. Gregory's *Letters on Animal Magnetism*, and a series of letters in the *Edinburgh Weekly News*, written by him and now published separately.

poses in the treatment of chronic diseases; but there is great danger of a morbid craving for the artificial state of enjoyment being created, analogous to that which haunts the drunkard, the opium-smoker, and the hemp-eater, and the subjects will not condescend to live in their natural humdrum state of existence.

We have already heard of the occurrence of such cases in India since the advent of an itinerant exhibitor, and it requires no physiologist to understand that living often in such a state of preternatural excitement must at last exhaust the nervous system, like any other kind of habitual excess, and will probably end in softening of the brain or idiotcy. "To be forewarned is to be forearmed;" and it is to be hoped that if fools are found who will submit to be denaturalised to this extent to gratify curiosity merely, or to enable others to make money at their expense, that their friends will interfere (the law ought to do so) to prevent them from wantonly undermining their naturally healthy nervous systems.

Here is what Dr. Charpignon, an experienced physician in this matter, says:

"I narrowly escaped causing the death of a patient whom I had led, by frequent mesmerising, to a perfect state of *ecstacy*. In her paroxysms she was delighted to see the day of her deliverance approach; she concealed this for a long time, knowing that I would change her treatment, and it was only by seeing her fits return

several times a-day, and *spontaneously*, or only by my presence in the room, that I suspected her exhaustion, which increased daily, arose from the nervous debility consequent on continued excitement. The somnambulist confessed with reluctance that my suspicion was correct, and it was with great regret that she consented to live, death having appeared to her surrounded with so many charms."

Among the higher mental phenomena sometimes exhibited by the mesmeric somnambulist, is the power of understanding and prescribing for his own complaints, or those of his neighbours, by what appears to be merely an exaltation of *the natural medical instinct of animals*. It is by this secret monitor that the dog and cat are prompted to eat grass, when sick; the chick to peck gravel, the moment it breaks the shell, to aid its digestion; the fresh-water fish to prescribe themselves a course of sea-bathing at certain seasons, and a return to the rivers at others; and the wild animals to resort to the *salt-licks* to purify their blood.

Do not the animals also fly at the approach of earthquakes, and leave our country at the approach of winter, returning at the commencement of spring—the same individuals returning year after year to the same spot—the older to their former homes, and the younger to the place of their nativity?

When we attentively consider the instinct of animals, we are tempted to believe that the principle which

directs somnambulists in the choice of medicinal substances suitable to them is the same as in the lower animals, modified by the essential differences and peculiarities of the human mind, its perception of this instinct, and a knowledge and consciousness of the relations felt. In the animal, instinct is almost an involuntary function; but in man, volition, judgment, consciousness and reason, augment its powers and regulate its digressions.

The instinct of animals may serve, to a certain extent, to explain how somnambulists can discover the nature of their complaints and the remedies proper for them. Let it not be forgotten, however, that here, as in other respects, man is superior to the other animals.

Few will be able to read this without crying out at its absurdity, forgetting that the instinct of animals daily resolves the problem by facts, though it is beyond the reach of human reason.

The celebrated Linnæus observed that cattle eat 275 kinds of plants, rejecting 218; goats browse on 449, putting aside 226; sheep eat 397, shunning 140. How do these animals come to select the plants that are salutary to them from those that are noxious?

From the first day they are let loose in the fields, they have no guide to lead them to the plants proper for their nourishment, or warn them against those which are poisonous. Wherefore then refuse to the mesmeric

instinct of man qualities which we must concede to the lower animals?

We can only see in the instinct of animals the exercise of a sovereign conservative power operating in them by the force of natural laws, but without reason, properly speaking. It is to the latter that man must generally trust for his comfort and preservation; but he must have been the most helpless of animals before he had acquired experience and the power to reason from it. Is it not, therefore, natural to suppose that, in the nonage of man's knowledge and reasoning powers, his instincts were strong in proportion as he approached the level of the lower creatures, and that, like them, he was probably able to prescribe for his own complaints by the promptings of the "*vis conservatrix*" within him?

But, if we suppose that, in addition to this, the first men soon discovered the extraordinary powers of somnambulism, whether natural or artificial, to develop their conservative instinct, we at once see a happy solution of man's medical difficulties, and a provision made for his protection in common with his fellow-creatures.

Natural and artificial somnambulism was probably the first College of Physicians, and the revelations of those who took their degrees in it the means of making known their natural remedies to mankind in their ignorant and helpless infancy.

Tradition, experience, and the deductions of reason, on which man was meant to depend ultimately for his comfort and happiness, gradually supplied the place of instinct, and somnambulism was lost sight of, or monopolised by the priests for their personal and professional aggrandisement.

But the nature of man has not changed, and what was possible thousands of years ago may be again done in like circumstances.

I am disposed to look upon the development of their medical instincts in somnambulists as only a revival of ancient knowledge, like so much of what we call our *modern discoveries*.

To those who treat all such speculations as frank confessions of lunacy, I only reply in the words of the wise man in his *Praise of Knowledge*:

"The sovereignty of man lieth hid in knowledge; wherein many things are reserved, which kings with their treasure cannot buy, nor with their force command; their spials and intelligencers can give no news of them, their seamen and discoverers cannot sail where they grow: now we govern nature in opinions, but we are thralls unto her in necessity; *but, if we would be led by her in invention, we should command her in action.*"—(Bacon.)

CHAPTER III.

Remarkable and anomalous phenomena sometimes witnessed in mesmerised persons—They occasionally throw light on the cause of the general effect upon the system—First experiments only relied upon—Examples of conscious trance—Of loss of memory for some time previous to the trance—Oblivion of waking intervals—Mesmeric delirium—Local rigidity and insensibility produced without affecting the general consciousness—The senses extinguished and restored one by one, the consciousness remaining entire—A similar case with community of taste—Mesmeric attraction.

It may be said that the marvellous and anomalous phenomena to be treated of in this chapter are mere puzzling curiosities, and are better left alone. But, even at the risk of being thought pre-eminently one of

> "Those who greedily pursue
> Things wonderful instead of true,"

I must take the liberty to differ from this view of the case. We have been ordered to "gather up the fragments that nothing may be lost," and, by patiently collecting and putting together the broken sentences,

we may at last come to read and understand this most interesting page in the book of Nature; and everything that modifies the human system, partially even, is of practical importance when properly understood.

All practical mesmerists know how the specific mesmeric symptoms become complicated with the effects of the imagination and *unconscious volition*, when highly sensitive subjects are frequently experimented upon. To guard against this source of fallacy, I shall only relate the results of *first experiments* made upon different patients. These have been so frequently repeated upon new subjects, in different localities, and at long intervals, that all possibility of mistake is precluded. Or, when the phenomena are of more rare occurrence, they have arisen under such unexceptionable circumstances as to leave no doubt in the minds of those who witnessed them.

CONSCIOUS TRANCE.

Mrs. Fisher, our chaplain's wife at Hooghly, wished to be entranced to have a tooth taken out by the dentist, who was shortly expected. I told her husband that my labour would probably be thrown away if she were fearful and anxious, and suggested that the dentist should be concealed, and that, when he arrived, I would offer to make a trial of her susceptibility, which might be taken advantage of, if successful.

The dentist having come, and his arrival being con-

cealed from Mrs. Fisher, I proposed to test her powers of submission,—she was a healthy young woman, be it observed.

At the end of half an hour her arms were cataleptic, and she did not answer or appear to hear me when she was addressed. I thereupon desired her husband to order the carriage and bring the dentist. In a quarter of an hour they arrived, and I bent back the patient's head and opened her mouth without resistance or disturbing her. As more light was needed, the windows were thrown open, and a sudden flood of light was admitted. She awoke with a start, crying that the dentist was in the room.

She thus described her feelings to us. After feeling a general sense of warmth and oppression of the chest, she became unable to move, but was not asleep. She felt me raise her arms and leave them in the air, but could not put them down again. She did not hear me desire her husband to get the carriage ready, but she heard the wheels, and then it flashed across her mind that he was gone to bring the dentist (though she supposed he was in Calcutta), and this idea took full possession of her. She ardently longed to call her husband back, or to jump up and run after him, but she could not move tongue, hand, or foot, and she showed all this time the most complete repose of body and expression. She heard the carriage return, and knew that it held the dreaded dentist; and was sure that it

was he who was speaking to her husband, and she tried to get up and run away, but was spell-bound. She could offer no resistance to my laying her head back on the chair and opening her mouth. It was the sudden flash of light striking her eyelids that restored her volition. As the dentist had to return to Calcutta that day, there was no time for farther experiment; and this is the first and last time that Mrs. Fisher was mesmerised.

LOSS OF MEMORY FOR SOME TIME PREVIOUS TO THE TRANCE.

The first occasion on which this phenomenon occurred was in the case of Mrs. Clermont, wife of the head master of Hooghly College. I entranced Mrs. Clermont on the first trial in ten minutes, in the hope of benefiting nervous headaches with which she had been long tormented, and with perfect success; the headache was cured and never returned. I awoke her after half an hour, and she felt very much ashamed of having been caught napping by me, as she supposed: she had no recollection of having before seen me that day. Several months after this, she was tormented with one of her wisdom teeth, around which the gum had become ulcerated and indurated, requiring to be cut away. I entranced her for this purpose as easily as on the first occasion, and left her lying asleep on her couch. After two hours she awoke, as if from

natural sleep, and went to arrange her hair at the glass: she then saw blood upon her lips, and cried to her husband that the boil had burst in her sleep, and she wondered why I had not come to relieve her that day, as I had promised. Not only had she no recollection of having seen me that day, but it was found that everything which had happened during the half hour previous to the trance had been blotted from her memory.

Several months subsequent to this, I was sent for to see this lady, who had just been delivered, and was suffering severely from *after pains*. I entranced her on the spot, and after an hour found her still sleeping, but she awoke on my touching her. She said that she had slept well, the pain was gone, and she felt stronger. I held my hand before her while speaking, and she went off to sleep again; slept for two hours, and on waking had no recollection of her first waking and conversation with me.

These are the only times this lady was mesmerised, and each time the same phenomenon was exhibited.

The following is a still more striking case. I performed a very severe operation upon a man on the 9th May, 1847. He awoke half an hour after the operation was over, and said that he had slept very well and felt pain nowhere. Shortly after he cried, "Yes, there is a heat between my legs. Oh! it burns," and he appeared to be in very great pain. To soothe him, I desired

his mesmeriser to try and put him to sleep again: and in ten minutes he was asleep. He again awoke, as if from a natural slumber, and said he felt no pain and that nothing had disturbed him since he went to sleep as usual. At this moment his master, Mr. Lindstedt, entered the room, to whom he repeated what I have related. After he had been bandaged and permitted to smoke, I proposed to entrance him again for his master's satisfaction. In a quarter of an hour I plucked hair out of his moustache without disturbing him, and it cost me considerable trouble to demesmerise him. In reply to his master's questions, he said that he now awoke for the first time since going to sleep, and that he had not before seen Mr. Lindstedt or myself that day. The transactions of the last two hours, in which he had acted so prominent a part, were obliterated from his mind.

MESMERIC DELIRIUM.

Mr. Higgins, a pilot, a strongly-built, muscular man, was sent to my hospital by Dr. Webb to get mesmerised, if possible. "What can you want to be mesmerised for?" I said. "You are more likely to mesmerise my people, to look at you." He explained that he suffered from a *fistula* whose orifice was so tender that he could not bear it to be probed, and he hoped to have this irritability subdued by Mesmerism. I told him

that he looked a very unpromising subject, but if he would sit down I would try whether he possessed any natural susceptibility to the influence. In a minute or two, his eyelids began to quiver and then closed; after three minutes, I called him by name without his paying any attention; and at the end of five minutes I plucked some hair out of his head and left a pin sticking in his thumb without disturbing him in the least. Being alone, I left the room to get a probe, and just as I returned he awoke with a start, and, throwing his hands up, saw with surprise the pin sticking in his finger. He had not heard or felt anything in his sleep. On the second day, Dr. Webb being present, he went as readily to sleep, but became very much disturbed. His scalp moved about in an extraordinary manner; spasms passed over his face and soon extended to his whole body, and he bounced up (he was lying on a couch) into the sitting posture, with his eyes wide open, but visionless. After a moment's reflection, apparently, he pounced upon his left wrist with his right hand, and appeared to count his pulse with great care. I continued to mesmerise him, and he fell back as if shot through the head. When he awoke, he said that he had not been in any way disturbed. "What!" said I, "do you not remember getting up and counting your pulse?" Upon this he laughed, and answered, "That is very curious: you must know that I have got a singular pulse: it sometimes suddenly mounts from fifty

to a hundred, and I have fallen into a habit of counting it. When any one asks on board ship, 'Where is Higgins?' they answer, 'Oh! you will find him counting his pulse;' and I believe that if any one watched me when asleep he would often detect me counting my pulse."

RIGIDITY OF SINGLE LIMBS, INSENSIBILITY OF PORTIONS OF THE BODY, EXTINCTION OF DIFFERENT SENSES, THE REST OF THE BODY BEING IN ITS NATURAL STATE.

On the 26th August, 1847, a gentleman who had acquired a practical knowledge of Mesmerism in England visited my hospital in Calcutta, and in the course of conversation asked me if I had ever seen rigidity of single limbs produced without affecting the rest of the system? I replied that I had not. He then asked if there was any sensitive patient in the hospital on whom the experiment might be tried. I said there was a man, called Myzoodeen, just about to leave the hospital, who was very sensitive, and upon whom he might experiment.

The man was sitting smoking in the verandah, and the gentleman went up to him and mesmerised his left arm. He was desired to move his arm, but could not; it had become rigid and insensible, to the man's utter amazement. A few transverse passes and blowing on the arm restored its mobility and sensibility.

Being satisfied with simply ascertaining this fact, I

desisted, being desirous to prosecute this first case in public, and to subject it to the senses and judgments of different unconcerned persons before it could be said that the man had been got up for the occasion.

August 27th.—A great number of gentlemen assembled to-day at the hospital to witness the prosecution of this case.

Two circles of sticking-plaster were formed large enough to cover a considerable space around both eyes, and a pad of cotton was put in the centre of each over the eyeballs. These were carefully applied by Dr. Jackson, and, to make all secure, a second piece of a larger size was placed over the first. The man was in the greatest alarm, and kept crying out, "What are you going to do?—let me alone—I am now quite well."

Having been quieted, he was seated on a stool, and I requested the company to *themselves select* the parts of his body I should act upon, and to communicate their wishes to me in a whisper, or they might speak French if they supposed the man knew English.

The man's hands were resting on his knees, and I was requested to stiffen his right arm as it lay. I took every precaution to prevent the man's knowing where I was, and did not approach within *six inches* of his body, moving my hand so slowly that no motion could be communicated to the air. After a few long passes from the shoulder down to the fingers, and in front of the leg, the man was desired to raise his right arm; but he

declared that he could not, and the arm was found to be quite stiff and insensible to pricking; yet, singular to say, any attempt to bend the rigid fingers caused great pain. It was also found that the right leg was rigid, and this was regarded as very suspicious *by proving too much*. But I pointed out that it probably arose either from the knee being held down by the stiffened arm, or that the leg had been involved by the downward passes. To ascertain this, I suddenly freed the arm, and the leg remained rigid, and, as happened with the hand, any attempt to bend the limb brought on great pain and made the man cry out. Both his arms were next rivetted to his knees, and I was requested to give him a stiff neck also. That I was succeeding became soon evident by his neck gradually bending backwards, and he found it impossible to move his head in any direction.

Having made him all supple again, I was asked to try what could be done with the sense of smell.

After holding my fingers before his nose for a few minutes, a bottle of carbonate of ammonia was suddenly placed under it. To this he showed the most perfect indifference; and, when he appeared to feel some irritation at last, he said that he felt *some heat in his neck*. So that we have here a poor ignorant Bengalee improvising the distinction between the nerves of smell and those of respiration! His nose was found to be insensible to pricking, and his tongue likewise.

Seeing this, I gave him a bodkin, and he was desired to prick his body and face, telling us when it hurt him. He lightly touched his arms, immediately shrank, and said it hurt him. He then carried the pin to his face, and bored at it so recklessly that I was begged not to allow him to perforate his cheek. While he was boring his cheek like a piece of wood, I suddenly demesmerised the part, and he instantly drew out the pin with an exclamation of pain, and complained much.

I now pointed my fingers at his ears, and in a short time he said that he heard very imperfectly on the right side: and that ear was found to be insensible to pricking. Different portions of his body were selected, operated upon, and rendered insensible, without a failure, for two hours.

The man's patience and endurance were utterly exhausted by this time, for he had been tormented by a score of people, like an Indian at the stake, and at this stage I failed to make the usual impression on him. The man's susceptibility had become exhausted or confused by his long endurance and the conflicting influences to which he had been subjected.

Being as tired and disgusted as the man, I proceeded to set him free, in compliance with his earnest entreaties; but, while I was pulling the plasters to take them off, the man cried out, and I was requested to make his eyes insensible to the pain. I accordingly mesmerised all round his eyes, and then rudely tore off the bandages

without his appearing to feel it. But his eyes were hermetically sealed by this last process, and it cost me a good deal of trouble to get them open.

This is the first and last experiment made on this man, as he was dismissed from the hospital at the end of this *séance*.

Since my attention was called to the subject, numbers of such cases have occurred, and the visitors of my hospital are as much satiated with them as with painless operations. One more case will be given, as it shows other interesting phenomena in the same person.

Baboo Lallee Mohun Mittre, a young Hindoo, aged twenty-two, came to be operated upon for a disgusting disease which he had contracted; and, as he feared his friends would object to his going to the hospital, he begged to be allowed to come daily, for an hour, to be mesmerised. He confessed that, being disgusted with life, he had taken to drinking, and for the last year had been in the habit of drinking two bottles of brandy a-day. He was effectually subdued the first day, and I operated upon him on the third. He lay like a corpse the whole time of a dissection, most cruel under ordinary circumstances, with his eyes open and the whites only of them visible. He remained in this state for an hour and a half after the operation, and then awoke *gloriously drunk*, declaring "that he cared for no man," &c.

I learned from an "ancient, trusty, drouthy crony," who accompanied him, and to whom only he had en-

trusted his secret, that he had drunk six glasses of brandy before coming to the hospital at twelve o'clock that day. He must have been intoxicated when he came, and the loss of about two pounds of blood aided the brandy, no doubt, in disturbing the equilibrium of his brain. He continued to speak like a drunken man for half an hour, and then fell asleep.

When he awoke, two hours after, it was in the full possession of his senses, and he said that he had now awoke for the first time since going to sleep at twelve o'clock. He had no pain anywhere, &c.

Now if this man had been kept under the mesmeric influence from twelve o'clock till five, when he came to his senses, the necessary time being given him to exhale the alcohol from his blood, would he not have awakened without any preliminary drunken delirium? The alcoholic influence could not resist the superior mesmeric power; but, as this died out, the alcohol still in the blood resumed its sway and was only breathed off by five o'clock.

Before this young man left the hospital, I tested his sensibility, and found it to be very great, as is usual in the convalescent state after severe operations.

The fame of Mesmerism having reached Nepaul, the Nepaulese Envoy, Bahadoor Jung, when on his way to England, begged me to show him the effects of Mesmerism. I therefore took this young man to see the Envoy, and showed him first in the state of coma, making the

whole, or any part of his body, perfectly rigid by passes. Having restored him to his senses, I told the Ambassador that any limb of this man, or any organ of sense, might be rendered insensible, while his general consciousness remained intact. I detached my watch from its chain, put it into the man's closed fist, made some passes down the arm and hand, and then desired the Minister to order him to dash it to pieces, or to bribe him to any extent he pleased to do so. Order and persuasion were tried in vain, and at last a *bonâ fide* bribe of one thousand rupees was offered to him if he would open his hand. But he said they might safely offer him a *lac*, "as his arm felt like a stick." Each sense was torpified in succession in like manner. A bottle of carbonate of ammonia was handed to the minister and his suite, and they all made violent contortions on applying it to their noses. The Baboo's nose was mesmerised, his eyes blindfolded, and the minister was requested to put the bottle suddenly to his nose. He continued to breathe with perfect composure with his nose in the neck of the bottle, saying he smelt nothing; but, the moment his nose was demesmerised, he drew back in the greatest disgust. His ears were next experimented upon. Nepaulese cymbals, most clamorous instruments, were clashed at his ears, and pistols fired off suddenly behind him, without making him wink even: and, when his ears were freed, he said that he had heard nothing for some time past.

The minister asked if it was possible for him to learn this art, as he would wish to introduce it into Nepaul. He was told that any healthy willing man might learn it in a few minutes, and that he had only to do as he had seen me do. Upon this he attacked the Baboo, and soon threw him into the coma, which he very effectually tested by gouging the end of his nose with a pin.

The minister, being informed of the opposition I had encountered in the introduction of this new art into India, exclaimed: "Opposition! I should not know how to reward such a man adequately in my country:" and he begged to be allowed to witness a mesmeric operation, and he did before leaving Calcutta.

All this, and much more, I have often shown to the Deputy Governor—Sir John Littler and his friends; inviting them to club all their fortunes to induce him to open his hand, or break my watch, which is at this moment safe in my pocket.

Seeing this man's sensibility, I thought it probable that he might exhibit a community of taste with his mesmeriser, and here is the result of the first experiment made upon him. He had never heard of such a thing, nor had I even tried it before.

One day that the Baboo came to the hospital to pay his respects after getting well, I took him into a side room, and, mesmerising him till he could not open his eyes, I went out and desired the native Assistant-

Surgeon to procure me some salt, a slice of lime, a piece of gentian, and some brandy, and to give them to me in any order he pleased when I opened my mouth. We returned, and, blind-folding Lallee Mohun, I took hold of both his hands; and, opening my mouth, had a slice of half-rotten lime put into it by my assistant. Having chewed it, I asked, "Do you taste anything?" "Yes, I taste a nasty old lime," and he made wry faces in correspondence. He was equally correct with all the other substances, calling the gentian by its native name, *Cheretta*; and, when I tasted the brandy, he called it *Shrdb* (the general name for wine and spirits); being asked what kind, he said, "What I used to drink—brandy." For I am happy to say he is cured of his drunken habits as well as of his disease. This was often repeated subsequently with different degrees of success.

MESMERIC ATTRACTION.

My first introduction to this phenomenon was as follows. Having received Dr. Scoresby's *Zoistic Magnetism*, as he pleases to call Mesmerism, I was amused at the Reverend Doctor's confusion when he demonstrated with his own hand the possibility of what he had a moment before declared to be *impossible*; namely, to cause a person's hand to adhere so firmly to any mesmerised substance, a chair for instance, that he

cannot possibly remove it. The Doctor succeeded perfectly on his very first attempt; and my first trial was *even too successful*, as will be seen. Expecting some gentlemen at the hospital, I took Dr. Scoresby's book with me; and, after reading his experiment to my visitors, I told them that I had never thought it worth while to make this experiment, being satisfied of its practicability from the reports of trust-worthy persons, but that I would in their presence make my first experiment on a sensitive patient now in hospital who was about to go home cured.

Desiring them to observe, I seated myself in an arm-chair in the waiting-room, placed my hands on each of the knobs at the end of the arms, and then breathed on them. I now joined the company, and desired them to get the man I should send for to seat himself in the chair I had just vacated. The man was brought, and manœuvred into the chair, where he was questioned about the operation he had undergone, &c., and was then desired to return to the ward.

He had naturally placed his hands on the knobs of the arms, and now attempted to rise, but stuck fast: and those present will not soon forget his look of amazement, first at one arm, and then at the other, and his bewildered look of inquiry towards me when he found himself in such a *fix*.

His arms were found to be rigid and insensible to the shoulders, and the fingers were so firmly clutched upon

the knobs of the chair that they could not be opened. He was relieved by upward passes along the arms; but for some time his fingers were in a painful state of spasm, which I had some difficulty in dissipating. I now left the room, and made passes along and breathed upon the floor near the door by which he had to return to his ward—the door being closed, of course. Returning to the party, I desired him to go away now, and he did; but he no sooner planted his foot outside the door than he became rooted to the spot, and was violently convulsed, calling upon me to come to him, that he was dying, &c. When I approached him, he threw his arms around me, and implored me not to leave him, and the more others tried to relax his hold the more firmly he held me: but, by my passing my hands upwards along his arms, they immediately fell to his sides. He was put to bed, but insisted upon my lying alongside him: as he said he felt his life leaving him when I went away: and I was obliged to remain two hours with him till his nervous equilibrium was restored. This is the first and last experiment made upon this man, as he was sent home next day to be out of the way of mischief.

CHAPTER IV.

Medical men at present not entitled to dictate their mesmeric belief to the public — Doctors, in general, as ignorant of Mesmerism as the public—The Author's complete ignorance of Mesmerism before experimenting for himself—Every available evidence afforded by him—He is obliged to give up mesmerising—Everything done by his assistants after the first six weeks—Imposture morally and physically impossible—Physiological demonstration of the absurdity of the charge.

The public are too apt to consider the subject of Mesmerism as purely professional, and will not take the trouble necessary to become acquainted with it till the Doctors shall have determined what they are to believe concerning it. This is an error on the part of the public, for I am sorry to say that the Doctors in general know nothing about it, and, what is worse, will not learn; although there is nothing in their previous knowledge, however great and various, that bears directly upon the subject and can entitle them to decide, *ex cathedra*, on the truth or falsehood of the new doctrines.

If Mesmerism be true, the Doctors, old and young, must all go to school again, and this is what constitutes the bitterness of the mesmeric pill.

For myself, I welcome every accession of knowledge as a new pleasure, and, with Sir Walter Raleigh, "I rather choose to endure the wounds of those darts which envy casteth at novelty, than to go on safely and sleepily in the easy ways of antient mistakings."

Whatever my opinions may be, if they are contradicted by facts, they fall to the ground as if burnt up by fire, and I at once adopt an *incomprehensible fact* in preference *to the most cherished former idea.*

I began my mesmeric studies by knowing and confessing my total ignorance of the subject, humbly questioning Nature and trying to understand her replies: but, when I did not, I preferred the positive evidence of my senses to the weak uncertain light of the understanding. The thing was immutably so, though beyond my comprehension. If men will not condescend to *learn* of Nature, but insist upon *teaching* her, and make the realising of their determined wills the test of truth, then every experiment will only prove to their satisfaction their own infallibility. For, as has been well said by the Bishop of Oxford, "They have a theory to maintain, a solution which must not be disproved, a generalisation which shall not be disturbed; and, once possessed of this false cypher, they read amiss all the golden letters around them."

The result would be different if they came to inquire of Nature, and not to put her to the question like an impostor.

Knowing the new and wonderful nature of the subject, and that the public were ill prepared to receive the naked truth on individual testimony, I called in all the available evidence on the spot: and I will venture to assert that there never was a more complete and satisfactory body of evidence placed before the public on any subject of scientific inquiry. The utmost publicity was courted from the beginning; every case was published on the spot as it occurred; the patients and witnesses were always named and invited to correct any error or mis-statement in my reports; and every one was invited to come and see for himself in the six public hospitals where Mesmerism has been practised for the last five years.

Latterly, my proceedings were supervised and reported upon by persons appointed for this purpose by the Government, who have done nothing but confirm the accuracy of my representations. I say not this boastingly, for there is no merit in preferring to see and understand with my own eyes and brain rather than through the spectacles and understandings of others, who seem to think our senses and intellects are given only to ensnare and delude us.

As I spared neither body nor mind in the marvel-working labour, I found myself, at the end of six weeks,

suffering from extreme nervous exhaustion, accompanied by irritability and sleeplessness. Conceiving that Mesmerism was rich enough in martyrs already, and perceiving that, if I wished to live to witness its triumph, it would be necessary to refrain from its practice, I forswore it thenceforth; and have only put out my hand occasionally, for experiment, ever since. Feeling confident that I could not be a *chosen vessel*, but that all men possessed the power, more or less, if they knew how to use it, I set my hospital attendants, door-keepers, and cooks, all to work upon patients in both my hospitals: and, one by one, they all reduced their subjects to insensibility, and I operated upon those who needed it.

Whenever a new mesmeriser was wanted, my assistants brought some healthy young man who was willing to learn the art, and in a week he became a skilful mesmeriser under their instructions.

The fact of so many hundred people all declaring their unconsciousness of suffering under the most cruel operations, and of so many thousand persons having witnessed and been satisfied of the truth, is proof enough of the reality of the transactions, and I fear to insult the understanding of the reader by dwelling on this point.

But I hope to be excused for pointing out some particulars which will demonstrate to the physiologist that imposture was *physically impossible* in the generality of cases.

Allowing that hundreds of operations apparently painless, and declared by the patients to have been so, can prove nothing, I imagine that the most accomplished impostor, although he practised from infancy to old age, would find it impossible to perform the following feats.

I. To keep the pupils permanently dilated or contracted for a length of time, unaffected by light or darkness.

The dilation and insensibility of the pupil were seen and tested in my first case; and have been repeatedly witnessed subsequently, as in the following instance.

In the presence of several gentlemen I operated for a cataract on a man in the mesmeric trance. The pupil was so much dilated that Dr. Heathcote asked if belladonna had not been applied? After withdrawing the needle, the lens rose again; and such was the continued dilation of the pupil that it passed at once into the anterior chamber and came in contact with the cornea.

The following example of permanently contracted pupil is taken from the Report of the Mesmeric Committee, printed by order of Government.

"Dr. Stewart objected to this boy being operated on, as he considered the symptoms he evinced yesterday, and his state to-day, on entering the room, of a character to render it probable that he had drugged himself with *hemp*, while absent from the hospital. He proposed that Dr. Esdaile should be requested to awake

him by mesmeric means, in order to test whether he had been drugged or not. Dr. Stewart having been supported in this request by the committee generally, Dr. Esdaile (having previously stated that he would prefer allowing him to awake spontaneously, as, when *violently* aroused, narcotic symptoms were often evinced), directed the mesmeriser to make the usual transverse passes.

"These were done gently, and at the third minute the patient opened his eyes widely. Before the mesmeriser proceeded to his awaking manipulations, Dr. O'Shaughnessy, at Dr. Esdaile's request, examined the state of the patient's pupils, and found them to be contracted to a mere point, and the eyeballs drawn to the inner corners of the orbits. This was pointed out to the committee. His pupils were again examined, and found to dilate and contract naturally. Dr. Stewart and Dr. O'Shaughnessy now expressed themselves perfectly satisfied that this patient had not been under the influence of hemp or any other narcotic."*

One man, after having been operated on, lay for twenty minutes quite rigid from head to foot, with his eyes staring wide open, and the pupils dilated, in a full noonday sun.

Another lay for twenty-four hours, with dilated pupils, as stiff as the trunk of a tree: his eyes could

* Mesmeric Committee's Report, p. 16.

not be closed, and he never winked all this time. His companions consequently thought him dead.

II. To lower the pulse at pleasure, and breathe only with the diaphragm and abdominal muscles for hours.

August 13th, 1845.—Drs. Finch, Bedford, and Brander, to-day soaked a sore, covering the whole right temple of a woman, with undiluted muriatic acid, without her showing the smallest sign of sensibility; and it was with great difficulty that I awoke her, after they had failed to do so. *During the burning with the acid,* her pulse fell from 88° to 80°, and her respiration, which was quite natural before going to sleep, became entirely diaphragmatic and abdominal; no thoracic movement was appreciable, but it immediately returned when she awoke.

III. To render the nose and tongue insensible to the most pungent odours and savours.

September 13th, 1847. — Hurronundo Saha, the former owner of the *monster* tumour (weight 103 lbs.), occasionally comes to the hospital to make his *salaam,* and did so to-day. He is as plump as a quail, and in excellent health. I had only occasionally tried if he still retained his mesmeric susceptibility, and found that he could still be readily entranced or thrown into somnambulism.

He was blindfolded to-day, and, his nose being mesmerised for a few minutes, he was given snuff, and desired to draw it up his nostrils: this he did with

force, saying that he felt nothing. A bottle of carbonate of ammonia was placed under his nose, and he breathed it as tranquilly as common air: but, the moment he was demesmerised, he showed the most violent signs of irritation in his nostrils and eyes. He was again blindfolded, and, without mesmerising him, the bottle was made to touch his nose *with the cork in it*, with the usual non-effect; but, the moment it was opened, he drew back with disgust. The nose was again mesmerised, and he now breathed the irritating fumes without a symptom of annoyance. He was next desired to put his tongue out, and in a few minutes a pinch of salt was put on it, and he was desired to shut his mouth and swallow: he did so, and said that he tasted nothing; but, as soon as he was demesmerised, he began to spit, and said there was salt in his mouth.

December 4th, 1847.—Luckynarain Dey, preparing for operation, was found deeply entranced to-day: he was pricked and pinched with no effect, and could not be roused by the loudest noises. His mouth was opened, and sulphate of magnesia was placed upon his tongue, which remained quite passive, and *there was no increase of saliva.**

His nose was also put into a bottle of carbonate of ammonia, and he inhaled the fumes like common air. He could only be awakened by syringing his eyes with cold water, and the moment he came to his senses he

* This is a very common and striking phenomenon.

retched violently, and said that his mouth was disgustingly bitter—why he could not tell.

If these tests are not considered conclusive against the possibility of imposture, I am at a loss to imagine anything that can satisfy such physiologists. It appears to me that, when we see the *involuntary* organs of the body revolutionised, it is a *reductio ad absurdum* to attribute it to the effect of the *will*.

CHAPTER V.

The mesmeric processes—Publicity the best protection to society—The mesmeric treatment of disease a field of useful labour for the philanthropist—The Marquis de Puysegur and M. Deleuze unprofessional men—Process used in India for inducing coma—The European method—Local mesmerising—The demesmerising processes.

I WAS, at first, alarmed at the possible dangers to the public, were the most effectual means of producing the extreme effects of Mesmerism generally known: but the greatest danger to a community arises from a contemptuous disregard of an unsuspected enemy. The best means of avoiding danger is to know its nature and extent, and sometimes our best policy is to meet it half way, fully prepared to repel it. I therefore feel no scruple about telling all I know regarding the mesmeric processes.

If evil arise, let the blame rest on the culpable negligence of the public, and the punishment fall on those who pervert good to evil.

The utmost publicity is most consonant to my taste, and, upon the whole, the best security to the public.

Many benevolent unprofessional persons may be induced to exercise their natural gifts for the alleviation of human suffering under the superintendence of medical men, who, in general, cannot afford the time and waste of body which are required before their patients can be benefited by the mesmeric processes. The persons to whom Europe owes its knowledge of practical Mesmerism, uncontaminated by self-interest or the devices of quackery, were unprofessional men—the Marquis de Puysegur and Monsieur Deleuze: the one a wealthy French nobleman, who consecrated his life and fortune to the relief of the poor, and who said it was his mission to lodge Mesmerism in the hands of the Doctors; the other a highly respected and benevolent man of letters, long keeper of the *Jardin des Plantes* at Paris, who practised Mesmerism for thirty-five years with great success, and whose works are most honest and true guides, as I had tested by experience before reading them.

Coma for surgical purposes was procured by us in the following manner. If the plan followed has any advantage over the European method, I presume it is from the more intimate and extensive connection of the two systems that is established; and the circumstance of the bodies of both parties being usually naked to the waist is also no doubt of service.

Having ascertained from my first case that coma might be induced with the patient's eyes closed, and feeling the necessity of an easy attitude for both operator and patient where an hour's labour was given, I mesmerised my next patient lying in bed, with his eyes closed, and in a darkened room. If the open eye were not necessary, I concluded that it would probably be a source of distraction: and the sitting posture was also objectionable for the same reason, as a person instinctively resists going to sleep in the erect posture. My second patient was accordingly mesmerised lying in bed, with his eyes closed, and the room darkened. This succeeded perfectly well, and, from its convenience, was the routine followed ever afterwards without exception.

The patient was desired to lie down and compose himself to sleep;* his head was brought to one end of the bed, and the mesmeriser seated himself so as to be able to breathe upon the head and extend his hands readily to the pit of the stomach.

We then began making passes from the back of the head down to the pit of the stomach, breathing gently on the head and eyes also. The fingers were held loosely in the shape of claws, and carried slowly

* It will perhaps be said, that it was the *suggested idea of sleep* that did it all. But the people were only desired "to lie down and go to sleep" as the most simple and natural expression for the occasion. It was no part of the *formula*, and *sleep*, I dare say, was often *never mentioned by* the mesmerisers.

over the parts at the distance of an inch from the surface, dwelling longer over the eyes, nose, mouth, and sides of the neck: and, on reaching the pit of the stomach, the hands were suspended there some minutes.

Having continued this process for a quarter or half an hour, the passes may be advantageously ended by pressing both hands for some minutes on the pit of the stomach. This done for an hour daily was the routine which enabled me to perform so many mesmeric operations, and often on the first day of treatment. The lads varied this routine, however, to suit their convenience. One preferred to place both hands on the pit of the stomach from the beginning to the end of the process, breathing on the eyes and head all the time. Another placed one hand on the pit of the stomach at the beginning, and made passes slowly over the face with the other, changing hands when tired. A third would make his passes from the stomach upwards to the head: and they seemed to me to succeed all equally well—*provided they attended to their work.*

A moderate degree of continued attention is indispensable. Otherwise the passes are mere mechanical movements without vitality, and the lads knew from experience that, if they did not work *with a will,* they were losing their time.

It is better not to test the patient's condition at first by speaking to him, but by gently raising his arm; and, if it fall helplessly down without subsequent movement, or is found cataleptic when bent, or rigid on

attempting to bend it, we may consider the mesmeric sleep to be established. When the patient is insensible to the loudest sounds, to pricking of the navel, and pinching of the nipple, the operation may be performed. But the muscular irritability cannot be extinguished in some persons; they show signs of irritation on being pricked, pinched, and burned: still, if protracted testing does not awake them, the operation may be confidently performed, as the signs of sensibility are usually not increased during it, and the case is as successful for all practical purposes as when the patient lies like a corpse.

The more *delicate* European process may be resorted to when required, and is performed in this manner.

The patient is seated in a comfortable chair for sleeping in. The mesmeriser seats himself in front with the patient's knees between his, and, laying hold of both hands, opposing the thumbs to each other, he concentrates his attention upon the patient, and desires him to look steadily at the operator. He having held the hands till there is an equilibrium of heat established, passes are made slowly from the forehead down to the pit of the stomach, and from the crown of the head down both sides of the neck, and along both arms to the fingers. The eye shows very satisfactorily the progress made. When it begins to follow the mesmeriser's hand involuntarily, and a peculiar tremor of the eyelids, or a prolonged heavy wink, is observed, it is very encouraging, and ought to induce

the mesmeriser to increase his attention. The eye at last closes, but the eye-lashes generally continue to quiver as if from an instinctive attempt to open the eye. This the patient cannot now do, even though he may still retain his general sensibility and consciousness. The process being continued, or repeated, at last brings on the mesmeric coma, which being tested, the operation is performed.

But this process seems to induce a state of artificial somnambulism in the European much more frequently than in the Asiatic; and possibly the difference of the routine followed may partly account for this. Our object was to knock the patient down as fast as possible, and to keep him from rallying from, or even feeling, the first impression made on the system: and this appears to be more effectually done by the more intimate and continued contact of the two bodies. My patients seemed to escape the first stimulating effects of Mesmerism (the somnambulistic stage), and to plunge at once into the coma. But painless operations may be as satisfactorily performed in somnambulism as in coma.

In the treatment of chronic diseases suited for Mesmerism, *coma* is not often required. If it occur, it is probably because nature needs it. But we ought to be satisfied with the improvement of the patient, though it be unaccompanied by any striking phenomena. The system is often recruited, not the less effectually because silently—just as the best digestion is least felt.

For refreshing the nervous system and procuring sleep, mesmerising *à longs courants*, as the French call it, will usually be found sufficient. This consists in steady continuous tractions, with the points of the spread fingers, from head to foot: the head may be breathed upon also, and the hands allowed to rest for a few minutes at the pit of the stomach, *en passant*. Half an hour, or an hour of this, will often soothe restlessness, bring back natural sleep, and invigorate the nervous system.

Local mesmerising is often very useful in removing pain (especially if the system has been previously affected by Mesmerism), and a few minutes of local passes, with or without contact, combined with breathing on the part, will sometimes prove the speediest anodyne for local pains.

The demesmerising processes.—The means used for dissipating the mesmeric influence are precisely those employed for rousing the brain in fainting or natural insensibility. Although volition and consciousness are suspended in natural syncope and mesmeric coma, the involuntary part of the nervous system still retains its sensibility to *organic stimuli*. Cold air and friction are the natural stimulants to the nerves of the skin, and are the most likely means to restore their sensibility, when it is diminished. The respiratory nerves of the face and chest are more particularly sensitive to the impressions of cold air and friction: and these natural agents

are the popular and most successful remedies in restoring persons to their senses who have fainted. This result arises, I presume, from the organic irritation of the nerves of the skin being propagated to the brain, thereby arousing it again to activity and re-establishing the interrupted sympathy between the voluntary and involuntary parts of the nervous system.

The equilibrium of the nervous circulation is equally deranged in the mesmeric condition. But organic life seems to be exalted at the expense of the life of volition, and the nerves of the surface are often preternaturally sensitive to organic stimuli : so much so, that blowing in the face of a mesmeric sleeper will often cause a shock that rouses the brain into activity in a moment, and the person instantaneously recovers his senses. How this happens I cannot imagine, unless it be by driving the nervous currents back to the surface that had been concentrated upon and had oppressed the brain.

Blowing sharply in the eyes, rubbing the eyelids and eyebrows, rapid reverse or transverse passes, sprinkling cold water on the face and chest, or exposing the surface of the body to a cold current of air, are the usual methods employed for demesmerising the brain ; and when locally applied are equally efficacious in demesmerising cataleptic or rigid limbs.

But it sometimes happens that all these means fail to awake the sleeper, and I know nothing for it but to leave him alone and let him sleep it out, which is

always done without any bad consequences that I ever observed.

The smallness of the cause, and the greatness of the result, when we restore a person in a moment to the full possession of his senses and intellect by blowing in his eyes or sprinkling cold water on his face when in the mesmeric coma, are quite as remarkable in natural fainting, in which the effects from the same causes are equally striking and instantaneous, although the two conditions can have nothing in common in their origin.

CHAPTER VI.

Mesmeric surgery—Men of all professions come forward in their own names in support of the Author's statements—An amputation of a thigh reported by F. W. Simms, Esq., civil engineer to the East India Company—Five mesmeric operations described by the Rev. Mr. la Croix—An amputation of a thigh reported by Major Corfield and brother officers—Mesmeric operations reported by the Rev. Mr. Hill—"Mesmerism as a soother of pain," translated from the Count de Goërtz's *Indian Letters*—List of mesmeric operations performed by the Author—Concluding remarks on mesmeric surgery—The effects of cold on persons in the mesmeric trance—Experiments on this point—Examples of singular physical and mental phenomena sometimes seen in mesmeric operations—The proposal of a suspected impostor to the *Doctor Sahibs.*

HOOGHLY, where my first experiments were made, being an obscure country station, I was compelled to appear frequently before the public in the invidious character of my own chronicler, or permit the important facts that fell daily under my observation to die in obscurity. I was soon saved this disagreeable task,

however, by the visitors of my hospitals coming forward voluntarily in their own names to vouch for the reality of what had been reported by me. They were gentlemen of all professions, and generally strangers to me; and the reader will be able to judge from their reports how far presumed *enthusiasm* or *partizanship* had obscured my senses and judgment.

The following are only a few of the letters sent to the newspapers by the visitors of my hospitals; and I take this opportunity to thank the gentlemen who have done the public and myself the justice to declare manfully what they saw.

For the medical evidence, I beg leave to refer the reader to *Mesmerism as an Anæsthetic*, &c., lately published.

"To the Editor of *The Englishman*.

"Sir,—Being on a visit at this place, it was my intention to have been present at the hospital at Hooghly on Monday next to witness some surgical operations by Dr. Esdaile upon persons in a mesmeric trance, that were to be, and I expect will be (with the exception of the following cases), performed in the presence of several gentlemen from Calcutta. This morning I met Dr. Esdaile, when our conversation turned upon the proposed proceedings of Monday next. He expressed much regret that he should be unable to show us two inte-

resting cases which he had endeavoured to reserve for the occasion: the one a man from whom he was to have removed a tumour of about one hundred-weight, the other was the amputation of a woman's leg. His disappointment arose from the following causes.

"These two persons, with some others, had been several days in a state of readiness for operating upon, being under complete mesmeric influence. The man either got tired of waiting day after day, or lost his resolution and quitted the hospital: and the woman was sinking; she had been attacked with fever, and had become less susceptible of mesmeric influence. She was this morning, however, to all appearance, in a perfect trance, and he felt that he should be doing her a great injustice to delay the operation any longer, as he considered that her life would be endangered thereby;—he had therefore resolved upon amputating the limb at once. I expressed a desire to be present, and accompanied Dr. Esdaile to the hospital, and the following are the facts of the case as I observed them.

"The woman was lying upon a charpoy (native cot), and one of the assistants was leaning over her head, mesmerising her. The charpoy was then removed and placed opposite to a window which was opened to admit light. I then looked attentively at the patient who, to all appearance, was in a most tranquil sleep.

"Dr. Esdaile prepared for the operation, and I placed myself so as both to see what the doctor did, and to

observe the countenance and movements (if any should take place) of the patient. The leg was taken off a little below the knee, and I was surprised at the small quantity of blood that flowed from the wound, being not more than two, or at the most three, table-spoonsful. The thigh and knee from whence the leg had been taken were, as well as every other part of her body, perfectly motionless; and the only evidence that existed that the doctor was not operating upon a corpse, was the heaving of her chest in respiration. She was not held, or tied down in any way, and during the whole operation not the least movement or change in her limbs, body, or countenance took place: she continued in the same apparently easy repose as at first, and I have no reason but to believe that she was at perfect ease.

"After the operation, Dr. Esdaile left her to awake naturally, which she did in about a quarter of an hour. As soon as she was awake, I observed the stump of her leg begin to shake or quiver, as if convulsively, which I had observed, as above stated, was not the case previously.

"The conversation that followed between the patient, the doctor, and his assistants, was in Bengalee, and unintelligible to myself; but was translated to me as it proceeded. It was to the following effect:—*That the burning pain was gone from her ankle* (the seat of the disease for which the leg was amputated), *and that she*

now felt a sort of prickly pain; that she had had a good and undisturbed sleep without dreams or pain;—that she was ready to have her leg amputated, whether the doctor could get her sufficiently to sleep for the purpose or not, as she was so desirous of recovering. Upon receiving ocular demonstration that the operation had been performed, her countenance expressed surprise and pleasure; and, as if doubtful of the fact, I observed her hand pass over the stump, apparently to test the reality of what she saw. She then said that *she knew not how it had been done.*

"Shortly afterwards, I quitted the hospital, leaving her apparently composed, and waving a punka over her face.

"Such are the simple facts of this case.

"I am, Sir,

"Your obedient servant,

"F. W. SIMMS, C. E.

"Chinsurah, May 30th, 1846."

FIVE MESMERIC OPERATIONS REPORTED BY THE REV. MR. LA CROIX.

"Being accidentally at Chinsurah, owing to the dangerous illness of a near relative, and having obtained Dr. Esdaile's kind permission, I proceeded on Monday morning last to the Hooghly Emambarrah Hospital, where I had been informed several surgical operations

would be performed on patients thrown artificially into magnetic or mesmeric sleep.

"On my arrival at the hospital, I was shown a native woman whose left leg had, two days before, been amputated, while she was in a mesmeric trance, and found her not only quite easy, but absolutely lively. The Bengalee language being familiar to me, I spent ten minutes in conversation with this woman, during which she told me that, when her leg was taken off, she did not feel the least sensation of pain; indeed, that, even on her waking, she was not aware that the operation had been performed, and could only believe it when she had ocular demonstration of it. She moreover added that, since the operation, she had experienced no unpleasant feeling, except a slight heat or burning at the end of the stump. I was quite satisfied that she spoke the truth when I perceived that the only concern she seemed to have was to know how she would manage to move about, when permitted to leave her bed; and she felt not a little comforted when I told her that no doubt she would be supplied with crutches, which would render locomotion practicable and easy.

"At a quarter-past eleven, the operations for the day commenced. These were five in number, and several evidently of the most dangerous description. I must say, that, in my opinion, three of these at least could under ordinary circumstances not have taken place without violent struggles, shrieks, and other expres-

sions of deep anguish being elicited from the patients; and yet all five, during the operations, remained perfectly calm and passive, and apparently in the soundest sleep—no movement of their body being perceptible, with the exception of the usual heaving of the chest when breathing. One only was occasionally slightly groaning, though, as will appear in the sequel, unconsciously to himself. A medical gentleman present, whom I requested to feel the pulse of the patients, declared it was natural, and indicating no excitement whatever. Their features, all the time, were composed as in natural sleep, without exhibiting any contractions of the muscles, or any other external sign of suffering.

"After the five operations had been successively ended, and the patients had recovered their consciousness, I went to the bedside of each of them with a number of the gentlemen present, and asked all separately whether they had felt any pain during the operation. Every one for himself, and without having heard what the others had said, replied he had experienced no pain whatever, and, indeed, had no idea till after waking that anything extraordinary had been done to him. I further inquired of them whether they *then* felt any pain: two answered they felt none at all, and the others said they had merely a sensation of unusual heat about the parts operated upon. I then put the question to the individual who had occasionally

groaned during the operation, as to why he had done so? He replied, that he was not at all aware of having groaned, and that all he knew was that he had just awoke from a sound sleep.

"My decided opinion, from *the expressions of the patients*, which were uttered in the most artless and unambiguous manner possible, was, that they had not experienced the slightest pain or pang while the operations were being performed, and, afterwards, that the burning sensation which two of them complained of, was evidently so trifling as barely to deserve the name of pain. *My own eyes*, moreover, convinced me that they had not in the least moved or shrunk during the painful operations, and that, subsequently, they were calm, collected, and even cheerful, to a degree I should have thought impossible in any persons placed in the same circumstances. The above are simple, unvarnished *facts*, from which the reader of this statement may draw his own conclusions.

"Not being a medical man, I feel incompetent to describe the operations that were undertaken, nor do I deem it necessary to give here an opinion on the subject of Mesmerism in general. Suffice it to say, that, after witnessing what I did, I do consider Mesmerism as a valuable gift of God's Providence, which, when seasonably used, may prove the means of alleviating much human suffering and misery, and which, therefore, ought to be thankfully received and acknowledged. At

the same time, I cannot but express my deep conviction, gathered from what I saw, that Mesmerism, in order to be rendered really beneficial and safe from abuse, should on no account be practised by any but *medical men*; and even by them, *for medical purposes only*.

"A. E. La Croix,

"Missionary of the London Missionary Society.

"Chinsurah, Thursday, June 4th, 1846."

AN AMPUTATION OF THE THIGH IN THE MESMERIC TRANCE, REPORTED BY MAJOR CORFIELD AND BROTHER OFFICERS.

"To the Editor of *The Englishman*.

"Dear Sir,—Having seen many discussions in the papers touching Mesmerism and Dr. Esdaile, and opinions being divided on the subject, I and others will deem it a favour if you will publish in your paper the following account of a visit which the under-mentioned and self paid to Hooghly on Tuesday last, the 11th instant. Let me first premise, that the visit was quite unexpected by Dr. Esdaile, and unpremeditated by us, and that we were perfect strangers to the Doctor. A note of introduction secured to us his attention. On our arrival at his house, we made known to him our wishes, and he then told us he was afraid he could not gratify us by showing any operations under the mesmeric trance, as he did not think there was a subject

for it; he would inquire, and would show us all in his power if we would accompany him to the hospitals. Accordingly we proceeded together to the Charity, or Emambarrah Hospital. After some inquiries, a man was shown to him who had severe inflammation, or rather a mortification, of the right leg. Dr. Esdaile told us that, as this patient had not yet been mesmerised, he was afraid he could not be thrown into a state of coma on that day, but that the trial should be made; and accordingly a native student was desired to commence operations on him. The man was then awake, lying on his cot. Finding that it would perhaps take some hours before the coma could be produced, we proceeded to visit another hospital, and there we were disappointed in finding no patient as an object. However, the Doctor to oblige us, called in a native, on whom he had a short time previous operated for hydrocele, when under a mesmeric trance; and, after most ably demonstrating to us the uses, manner of operating, and the effects of Mesmerism on different individuals, he proceeded to mesmerise the native just mentioned, and in a quarter of an hour succeeded in throwing the man into what we conceived a deep sleep; but sleep it was not, for he was totally insensible to all pain. We proved this by trying many experiments on him; amongst others, the Doctor applied nitric acid to a sore or wound, in a most tender part too, but not a muscle of the patient's body moved; he seemed to sleep as

tranquilly as an infant. Some quarter of an hour after these experiments, the patient was awakened by the Doctor, by pouring water on his face and body, blowing into his eyes, shaking, &c. On awakening, the man was quite composed, and, on being asked if he had suffered any pain, he replied: 'None whatever.' We then told him to look at the sore which the acid had effectually acted on; he then said: 'Ah! *now* I do feel a burning sort of sensation there.' About this time, the Doctor received information that the patient in the other hospital, before alluded to, had been successfully mesmerised, and was then in a fit state to be operated on. We all adjourned there, and found the patient lying still, and apparently in a deep sleep. The Doctor decided on amputating the leg, and shortly after the leg was taken off about six inches above the knee. During the operation, we watched most minutely the patient, and the result was most satisfactory; for not a muscle moved, the pulse was steady and regular, there was no perspiration on the forehead, no paleness of countenance; in fact, he was as motionless as a dead body. After the operation had been completed, he was removed to another cot, and, some short time afterwards, he awoke in the most natural manner, by stretching out his arms, yawning, and rubbing his eyes. We particularly remarked that his eyes were quite clear and placid; they would have been different, I take it, if any drug had been administered to him; in fact, had he been

drugged to the extent necessary to make him *quite* insensible to the knife, *saw*, &c., the chances are, he would have never come to life again: there was no mistake here. His answers to the questions we put to him were distinct and clear; viz., we commenced by telling him he had slept long, and asked how he felt after it. He replied: 'Yes, I have had a good sleep, and feel all the better for it.' We then asked if his leg pained him as much as ever. He replied: 'No, not so much as it did before I went to sleep, but there is a throbbing sensation which there was not before;' this was the beating of the large artery after being tied up. We showed him some spots of blood on his arms and clothes, and asked him to account for them. He appeared perfectly astonished at them, and could not account for them. We then told him that he must necessarily soon die, if he did not consent to have the bad leg amputated. He replied: 'It was God's will, and that if it was taken off he should die also, and he would rather remain as he was.' On this the amputated limb was shown to him; he appeared perfectly astonished, and, as it appeared to us, did not believe it had belonged to him until the clothes were taken off, and the stump shown to him. Then we all remarked his look and manner denoted how happy he felt that the operation was over, and he alive and well after it. The poor fellow evinced his gratitude in the usual native manner, by placing his hands together on his breast,

and muttering blessings on the Doctor. Thus ended this second exhibition of the triumph of Mesmerism. I would here remark, that Dr. Esdaile told us (at least we so understood him) that if a patient, about to be operated on, was informed that the operation would take place when he had been put into a mesmeric trance, that the agitation of the nerves, caused to the patient by such imprudent information, would perhaps effectually bar all chance of success; in fact, that he could not be thrown into the mesmeric trance; and it is to be hoped that, in common justice to Dr. Esdaile, in the public trial about to be carried on, care will be taken to guard against such imprudent disclosures to patients.

"Now, Mr. Editor, I have stated the facts as they occurred, and were witnessed by the undersigned, and two other persons from Calcutta, whose names I cannot remember, having lost their cards. I will make no comments, but conclude with stating the belief of one and all of us, that Dr. Esdaile is destined to be a blessing to mankind, and an honour to his profession.

"We are, dear Sir, yours faithfully,

"M. Corfield, Major, 20th Regt.
"H. W. Dennys, Adjt., 20th Regt. N.I.
"T. Rattray, Lieut., 64th Regt. N.I.
"J. G. Briggs, Lieut., 40th Regt. N.I.

"Barrackpore, 13th August, 1846."

MESMERIC OPERATIONS REPORTED BY THE REV. MR. HILL.

"To the Editor of *The Englishman.*

"DearSir,—Mesmerism has taken its stand among the wonders of the age, and having challenged the scrutiny of the most curious and incredulous, demands to be recorded as a *great fact.*

"The unexceptionable testimony borne by professional and non-professional witnesses to the truth of painless surgical operations performed during the mesmeric trance, has, I presume, well nigh settled the question between the advocates for, and objectors to, the value of Mesmerism, in removing many of the diseases which afflict the human frame.

"I anticipate that the benefits of this grand desideratum to the healing art will ere long become so notorious at the Presidency, as to induce the Government to recommend the practice of Mesmerism for the adoption of every surgeon in India. My reasons are, that, having to seek for medical aid on my way to the Presidency, Dr. Esdaile has kindly permitted me to visit the hospitals, and witness several operations.

"On the 20th July, I saw a prisoner, whose arm was swollen from the wrist almost to the shoulder, with a boil or tumour; the inflammation and pain were so great, that he flinched if his arm was merely touched. Dr. Esdaile took hold of the arm, and, at every slight

pressure, the muscles of the man's face became distorted. In reply to the question 'Have you much pain?' he answered, 'Ah! Sahib, mere jan gya;—Ay, Sir, my life is gone.' This man laid himself down to be mesmerised. I was told that this was not the first time he had been mesmerised. Dr. Esdaile commenced his passes from the head to the stomach, and though, after having read the unexceptionable testimony (alluded to above), I could not call myself an unbeliever, yet I smiled at the idea that such a process could induce sleep. I held my watch in my hand, and, after four minutes, Dr. Esdaile began to test the success of the experiment. He plucked hair from the head of the patient, raised the left arm, which was diseased, and it remained erect; he several times took the legs of the man as a labourer in England would take hold of a hand-barrow, and raising them up he dashed them on the ground with a violence that made me fear lest bones might break. Having thus satisfied himself as to the insensibility of the patient, he made an incision in the arm, from whence pus and blood escaped. The wound was dressed by native assistants, the contents of the tumour were pressed out, then the wound was washed, and afterwards bandaged. During the whole time, the arm continued rigid and erect, in the position in which Dr. Esdaile had first placed it. It was then lowered, placed upon a pillow, and the man was left to awake naturally from his sleep, which had not been disturbed

during the operation. I noticed a muscular twitching of the eyelashes before the operation commenced, which continued uniformly throughout, and had not ceased when the patient was left to awake himself. Dr. Esdaile called my attention to the rapidity of this muscular or nervous action, and said that no person in an unmesmerised state could so rapidly move his eyelids; and I think he observed that this nervous action was in some cases a proof of the mesmeric trance.

"On the 22nd July, I saw a patient in the mesmeric trance, and, whilst I was standing close to him, Dr. Esdaile cut off a mass of morbid flesh from a place which, I believe, possesses, if not more, yet as much, nervous irritability as any part of the human body. He took it off with great deliberation, and certainly if my senses did not deceive me (and I believe I was wide awake) with no more pain to the patient than the slaughtered carcase of a bullock can feel when cut up into joints. The arteries were then deliberately taken up. After being satisfied that the man was as sweetly sleeping after the operation as he had been throughout the whole process, I had turned to talk to other patients, when I was informed that the man had awoke. I hastened back, and held with him the following conversation in Bengalee:—'Why did you come to the hospital?' Pointing to the diseased part, he replied, 'To be cured.' 'What have you been doing?' 'I have been asleep.' 'How long did you sleep?' 'I cannot tell.'

'What awoke you?' 'I do not know.' 'Have you been dreaming?' 'No!' 'Have you felt any pain whilst asleep?' 'No!' 'Have you seen no evil spirit coming to disturb you?' 'No!' 'Did you dream that some one was giving you pain?' 'No!' 'Have you any pain now?' 'No!'

"Dr. Esdaile now came up, and inquired, 'Well, when shall I begin?' 'When your honour pleases.' 'Are you ready now?' 'Yes!' 'Well, then, take off your clothes.' He attempted to do so without rising, but not succeeding, he raised himself, and turning aside his garment, he saw himself bloody. I shall not easily forget his smile—partaking of incredulity and astonishment—he looked at himself, then at me; and then with his hands clasped together with gratitude, he looked at Dr. Esdaile (who now held the excised morbid flesh before him) and remained silent, till Dr. Esdaile asked, 'How did I get this?' He replied, 'I do not know.' This conversation must have occupied two minutes, when I inquired, 'Have you any pain now?' He answered, 'None at all.' Again he looked at himself, and after a short pause said, 'Ah, it begins to burn.'

"Here appeared to me to be another astonishing phenomenon in Mesmerism, or in volition, or in something else. I do not know how to account for, nor by what name to call, it. Whilst I was looking at another patient he awoke. Some time elapsed before I returned to question him; perhaps two minutes more expired

during the conversation before he knew that the operation had been performed, yet all this while he had no pain; nay, further, so long as he doubted the reality of the fact, he felt no pain; for after he had seen the blood on his person, I asked him 'Have you any pain?' he replied firmly, 'None at all.' It was not until he became convinced that the operation was over—it was not till he took a second look at the blood—it was not till he began to think about it, that he became sensible of pain and said, 'Oh! it begins to burn.' This is a phenomenon I was not prepared to witness. How is this? What connexion is there between physical suffering and the will? Do we feel pain because we will it? Then better in some cases, at least, to be divested of the will till we can make a happier use of it. Before I retired, I asked him what reward he would give the Doctor. He said, 'What can I give? May he have a golden inkstand and a golden pen!' What he intended by this expression I can only conjecture; either that Dr. Esdaile might become exceedingly wealthy, or that his praises might be written in letters of gold.

"On the 14th instant, I met several gentlemen at the hospital, when, as on the second occasion, I saw a patient in the mesmeric trance; a cancer threatened his life, Dr. Esdaile's knife took off the cancer in a few seconds, and with it the diseased member: I presume without so doing he could not make a radical cure. In this last operation, I think ten minutes must have

elapsed in taking up the arteries; soon after, the man awoke, perfectly insensible to all that had occurred. I put many similar questions in Bengalee to him as to the former patient. Other questions were also put to the man by a gentleman who speaks Bengalee. But all our questions elicited the same facts — insensibility during the operation, undisturbed, profound sleep, and ignorance of all that had occurred until informed of it. Dr. Esdaile held up the flesh with the cancer on it, and asked, 'How did I get this?' the patient replied, 'I do not know.' 'Did I steal it?' 'Your honour knows, I do not.' 'When did I get it?' 'I cannot tell.'

"This last patient did not manifest so bewildered an amazement as the former did, nor did he appear to be so soon sensible of pain after he knew what had occurred; for, although a powder (alum) had been applied calculated to irritate and to produce rather than to assuage pain, when I asked him, 'Have you any pain?' he hesitated to reply; then looked again at himself, and at length said, 'A little, a very little.'

"These are facts which I have seen, and could I now doubt of the beneficial effects of Mesmerism? I could as easily doubt that I am a living, sentient being. The origin of Mesmerism, I know not—of the philosophy of Mesmerism, I am ignorant. To the reality of painless operations which may be made on persons under its influence, I give my testimony. Hoping this commu-

nication may not be too long for insertion in your valuable journal,

"I remain, dear Sir,

"Your obedient servant,

"M. HILL.

"London Missionary Society.

"Chinsurah, Aug. 19th, 1846."

MESMERISM AS A SOOTHER OF PAIN, FROM THE *Indian Letters* OF COUNT DE GÖRTZ IN THE *Allgemeine Zeitung*.

"Calcutta, December 26th, 1846.

"You little think with what I shall conclude this letter—with an account of Mesmerism and surgical operations! You must know that they have here lately thought of applying the full insensibility caused by Mesmerism for the purpose of making the most severe operations painless.

"Dr. Esdaile, as yet a young physician in the Company's service, has for the last eighteen months used it in the treatment of his Hindoo and Mahomedan patients, who, like the Chinese in Canton, delay consulting the European doctors till their cases become of the most desperate description.

"His experiment completely succeeded; he gave himself up to it, and worked wonders; and thereupon the doctors made war upon him with fire and sword.

But he so gained the public confidence by his open conduct and the absence of all charlatanry, that the Government felt compelled to submit his experiments to a commission for practical demonstration. A commission of doctors, having witnessed his experiments, decided in his favour; and for the last two months he has been placed at the head of a mesmeric hospital, where he performs the most dreadful operations without the patients feeling them. He has performed upwards of one hundred operations without one death occurring, some being the removal of tumours from 60 lbs. to 100 lbs. in weight. In consequence the poor heathen think it help sent from heaven, and regard Dr. Esdaile as an incarnation of Vishnu.

"What particularly pleases me in Esdaile, is his clear, sound, common sense; for he makes no pretensions to cure all diseases by Mesmerism. He is a doctor, like any other doctor, and a bold operator. He only says: 'My facts prove that I can perform painless operations, and I only wish you, for the sake of humanity, to acknowledge this simple and incontestable fact.' He has long followed this honourable conduct, and therefore I hope it may bring him fame and fortune.

"I was very kindly received by him, and he may perhaps prefer the opinion of an unprejudiced layman to that of a prejudiced colleague. I went to see his

hospital, as one must see these things to remove disbelief, and to be able to reprove it in others, and saw myself an operation performed, which from the nature of the complaint was most bloody, dreadful, and painful. The patient never felt it, and was awakened five minutes after all the bandages had been applied, and spoke to us all unconcernedly, feeling no pain in the wound till it was shown to him; and it was only then that he started, and putting his hands together thanked God that his complaint had been removed. The thing pleased me much, and it appeared to me to be an immense advance. Besides the chief advantage gained, the other direct advantages are these: that the patient does not become exhausted with fear and pain, and that the surgeon can operate with the greatest ease as if on a corpse. I should never have been able to witness such an operation if I had also been obliged to behold the sufferings of the sick man. But thus, it did not excite any disagreeable feelings in me, and I am at the same time happy to be able to speak of the case with the weight of an eye-witness.

"As regards a very important question, whether Mesmerism does not leave behind it any noxious influence, and makes an after cure more difficult; I may observe, that Dr. Esdaile most confidently denies this, and points to the fact of one hundred operations having been performed without a death."

The following is a list of the mesmeric operations

performed by me in the Government hospitals of Hooghly and Calcutta :

Amputation of thigh	2
Amputation of leg	1
Amputation of arm	2
Amputation of breast (one of 7lbs., another of 10lbs. weight)	4
Amputation of thumb	1
Amputation of great toe	1
Amputation of penis	3
Amputation of one testis	3
Amputation of two testis	2
Amputation of enlarged nymphæ and clitoris	1
Amputation of scrotal tumours of all sizes, from 10lbs. to 103lbs.	200
Cancer of cheek extirpated	1
Cancer of eyeball	1
Cancer of scrotum	2
Cartilaginous tumours on ears removed	2
Cataracts operated on	3
End of bone in compound fracture sawn off	1
End of thumb cut off	1
Great toe nails cut out by the roots	5
Gum cut away	1
Heels flayed	3
Hypertrophy of penis removed	3
Hypertrophy of prepuce	1
Lithotomy	1
Lithotrity	1
Piles, suppurating, cut out	1

Prolapsus the size of a child's head reduced in the trance	1
Strangulated hernia reduced in trance	3
Straitened contracted knees	3
Straitened contracted arms	3
Tumour in groin removed (a fungoid undescended testis)	1
Tumour in Antrum Maxillare removed	1
Tumour on leg removed	1
Total	261

No account has been kept of abscesses opened, teeth drawn, nitric acid applied to large sloughing sores, hydroceles operated on, setons introduced, unhealthy sores pared down, &c.

The deaths in two hundred operations for scrotal tumours, have been 5 per cent.. And it is a remarkable fact, that, though twenty at least of the tumours were from 50 lbs. to 103 lbs. weight, and many of the patients were fifty, and several of them sixty years of age, yet in no instance did death ensue directly from the operation, but took place many days or weeks after, in consequence of lock-jaw, fever and dysentery, cholera, and ultimate exhaustion of the system.

The deaths among the other operations were four. In surgery, the benefits of Mesmerism are not confined to the extinction of pain during operations, but are of

the greatest general and particular advantage in the after treatment of the patient. If local pains occur, they can be readily extinguished by the mesmeric sleep, or by local mesmerising.

It is impossible to say with perfect confidence beforehand to what precise extent the insensibility will befriend us: the trance is sometimes unexpectedly disturbed by the knife, but it can generally be re-established; the patient sinking back into perfect repose, and recollecting nothing on awaking. In my early operations, I availed myself of the first fit of insensibility, not knowing whether I could command it back again. But the surgeon may safely calculate on the trance becoming deeper daily, and, when operating in public, it will be prudent to take the precaution of several preliminary trances.

Flexibility of the limbs, when moved, or their remaining stiff in any position in which we leave them, is characteristic of the trance; but, on attempting to move the limbs, they are often found to have become rigid, and cannot be bent, or the whole muscular system is in a state of complete relaxation, and the arms and legs can be tossed about like those of a person struck dead by lightning.

I cannot tell which state indicates the deepest degree of insensibility; but, when any one of these conditions of the muscular system exists, and the

patient bears pricking around the navel with a knife, or severe pinching of the nipple, without awaking, the operation may be proceeded with.

In concluding the surgical part of the subject, I beg to state that I have never seen (nor has any one else) any bad effects to attend or follow upon operations performed in the mesmeric trance, and that the influence is essentially of a strengthening, instead of a depressing nature.

I also wish to remark that I have never seen anything to indicate that the trance was connected with a congested state of the brain. That the mesmeric torpor of the brain does not depend upon sanguineous congestion is evident from the perfectly tranquil state of the general and local circulation, as well as the appearance of the eyes. Many persons, when suddenly aroused, do not see at first, though their eyes are wide open and they are in the full possession of their general consciousness. The pupil is seen to be dilated and insensible to light; they know that their eyes are wide open, but that they cannot see, and the circumstance alarms them: they instinctively rub their eyes, and the sensibility of the retina and iris immediately returns. For any one to see this, or hear of it from a credible quarter, and still to affect doubt and talk of imposture, is to convict himself of an incurable moral blindness, which it would be folly to attempt to cure—"none are so blind as those who will not see."

We commenced rather inauspiciously in the Experimental Hospital, several imperfect operations having occurred during the first month, to the no small gratification of those who came to spy out the nakedness of the land; but, as this led to important practical results, I will here give an extract from my hospital reports regarding these cases:

"It is no small triumph of science, and no trifling boon to humanity, to render men insensible even to *half* the horrors of terrible operations; but, having been long accustomed to save my patients *all* knowledge of the injuries inflicted upon them, I was dissatisfied with the half-successes that occurred last month, and suspected that there was some disturbing influence at work which had been overlooked, or that I was ignorant of. As many imperfect operations happened in one month as in the last year and a half, and I resolved not to move a foot farther till the disturbing cause was detected.

"In the hot weather, the patients are all but naked, and in this state are entranced, and operated on. But last month they were mesmerised under two blankets and a sheet, with their faces only exposed. Having been tested in the mesmerising-room, they were carried on their beds into the operating-room, through which a current of the cold north wind blew; and, that every movement of the body might be seen, they were exposed stark naked to the spectators. I remarked on several

occasions that a deep inspiration, and other involuntary movements, immediately followed this exposure of the body to the cold air, although the persons had a moment before been quite indifferent to the loudest noises, pricking and pinching. The demesmerising influence of cold, when artificially applied, was familiar to me, as will be seen in my *Mesmerism in India*, and it will appear surprising that I should not have been more on my guard against it as a *natural agent*. I can only plead in extenuation the stupifying influence of a successful routine; but failures, when improved, are often more instructive than complete success.

"I suspected that *cold* was the secret enemy at work, and lost no time in determining the point by actual experiments. Two men, being in preparation for operation, were subjected to the following course of experiment.

"Mothoor, a bearer from Cuttack, has got one of the usual scrotal tumours. He was sent to me by his brother, Bogobun Doss, from whom I removed a fifty-pound tumour in the trance, a year ago, at Hooghly: he also sent Morali Doss, on whom I operated in the Native Hospital, in presence of the mesmeric committee.

"December 27th.—Mothoor, being entranced to-day, was subjected to the action of the electro-magnetic machine with the central magnet in it; his hands and body trembled in synchrony with the shocks, but his

countenance remained perfectly placid; in about ten minutes his head turned convulsively to one side, but his features were not disturbed, and he slept on.

"When handling his arms, I saw a boil on one of them, and made a crucial incision into it, without his shrinking in the least. He was then carried under the blankets, and his bed placed in the north door of the hospital; the blankets and sheet were suddenly pulled off, and he was exposed naked to the cold air; in about two minutes he shivered all over, his breathing became disturbed, and he clutched right and left for the bed-clothes, but still sleeping; they were supplied to him, and he huddled himself up under them with the greatest satisfaction, still sleeping, however. The bed was then carried back to the mesmerising-room, and he was artificially awoke. He had slept profoundly without a dream, he said, and awoke this moment from feeling cold. When shown the wound in his arm, he was greatly surprised, and showed the usual signs of pain, saying that he had struck the boil against something in his sleep, he supposed, and it had burst.

"December 28th.—The magnetic machine awoke him to-day on the second application.

"December 29th.—He was more deeply affected to-day, and lay unmoved for several minutes in the open air; he then shuddered all over, his breathing became irregular, and he immediately awoke into the full possession of his senses: the cold had awakened him, he said.

"December 30th.—I covered the wound in his arm with nitric acid to-day; the flesh became instantly white, but he did not shrink in the least: a pin was also thrust through the flesh between his fingers, and left there, of course, without his minding it. He was then exposed in the northern doorway, and he awoke in less than a minute after being exposed to the air. The cold awoke him, he said.

"The pin sticking between his fingers greatly perplexed him, and he drew it out, expressing as much pain as most people would do on having it stuck into them. The whitened sore on his arm was now shown to him, and he immediately exhibited signs of the greatest pain, as people always do when any raw surface comes in contact with the mineral acids: the pain was so severe that I ordered his arm to be fomented with warm water.

"A stove was ordered for the operating-room.

"December 31st.—The room being agreeably heated to-day, I proceeded to operate on him in the presence of numerous spectators, exposing only the diseased surface. The operation was very severe and tedious, from the hardness of the diseased mass, and its adhering closely to the delicate organs below, which were all saved. No sound escaped the man, there was not the slightest shrinking under the knife, and the only movements observed, I was told, were some slight contractions of the toes and forehead.

"He awoke in about ten minutes after all the arteries were tied, as if from a natural sleep, stretched himself well, complained that he felt his thighs and arms stiff, and seeing his *bhai*, (his caste brother), Bogobun Doss, he asked him to shampoo them for him. He had slept very well, he said nothing had disturbed him, and he felt no pain in the part. The wound was at last shown to him, and he expressed the greatest horror and alarm, exclaiming that it pained him excessively. After a while, I asked him if Bogobun Doss had told him the truth. 'Oh! yes,' he answered, 'it was done exactly as he described.'

"Dr. Dickens, from Cuttack, visited the hospital a few days after, and was recognised by Mothoor.

"After telling him all about it, he confidentially asked: 'But how did the Dr. Sahib do it?'

"Chand Khan, aged thirty-five, has got the same complaint. We commenced mesmerising him on the 8th of December, and on the 25th he was insensible to pricking, &c.

"December 27th.—He was carried on his bed, under the blankets, to the north door. I called upon him loudly by name, and plucked a pinch of hair out of his moustache without disturbing him. I then drew off the bed-clothes; in less than a minute he shivered, sighed deeply, like a person after a shower-bath, and eagerly sought for the bedding, straining his eyelids to open them, but in vain. He soon awoke from the cold, he said.

"December 28th.—Again exposed to the cold air, after my inflicting different tests of sensibility. After shivering, and seeking for covering, as yesterday, but finding none, he rolled himself up like a hedgehog, and tried to make the most of it, but soon awoke, and from the cold, he said.

"December 30th.—Acted precisely the same as yesterday.

"December 31st.—I stuck a pin into his nose, and left it there a moment, before drawing off the bedding. He awoke exactly as he had done on former days, and from the same cause, cold.

"While getting up he rubbed his nose against the bed, and the pin fell out, to his great surprise.

"After he got up, I gently pricked his nose with the pin, and he resented it as much as any one in the company would have done.

"Next day, he was operated on without knowing anything about it.

"From the foregoing facts, I consider myself entitled to say that it has been demonstrated that patients in the mesmeric trance may be insensible to :

"The loudest noises,

"Painful pricking and pinching,

"The cutting of inflamed parts,

"The application of nitric acid to raw surfaces,

"The racking of the electro-magnetic machine,

"The most painful surgical operation, and yet be

aroused into full consciousness by the exposure of their naked bodies, for a few minutes, to the cold air."

If the coma were always perfect, and the patients constantly acted the parts of corpses under the knife, the cause of mesmeric sleep would probably remain as impenetrable as the secrets of the grave. But Nature herself sometimes partially raises the veil, and admits us to glimpses of the interior of her workshop; and the exceptions and anomalies often assist us in analysing the general law upon which the whole series of the phenomena depend. The following cases are of this description.

The first man, Sheik Manick, whose tumour weighed 100 lbs., recovered perfectly well, and at the end of six weeks was ready to go home. He had sent notice to his friends, and a large party came a distance of forty miles to accompany him home. The day before his intended departure, they held a festival in honour of the occasion, and the unlucky Sheik committed a debauch. The consequence was a surfeit, with fever and diarrhœa: the wound reopened, and in a fortnight he died exhausted.

"November 21st, 1846.—Sheik Manick, a husbandman, has come from Burdwan to have an enormous scrotal tumour removed. He is subject to fever twice a month, but his constitution appears to be wonderfully little impaired. We succeeded in entrancing him on the third day, and for four days after, but fever, fol-

owed by diarrhœa, then attacked him, and the process was discontinued. On the 4th December he was again mesmerised, but it was found that we had to commence *de novo*, his system having thrown off the mesmeric susceptibility in the interval. I determined, on account of the periodic derangements of his system, to operate on the first occasion that offered.

"December 12th.—His arms, which were crossed upon his breast, were rigidly fixed in that attitude, and could not be extended; pricking him all over did not disturb him. I therefore proceeded to operate.

"I ought to have noted that, after testing him, I awoke him daily, to ascertain if he had been conscious of any annoyance in his sleep.

"The tumour was so immense that no attempt could be made to save the deep-seated organs. I therefore performed the operation in the manner, described by Dr. Stewart, in a similar case on which I operated in the Native Hospital, in which the tumour weighed 103 lbs.

"About the middle of the operation, he cried out, and showed other signs of suffering; but his exclamations were unintelligible, *or had no reference to his present position*. Soon after all was over, he vomited a full meal, and his pulse became imperceptible. He answered questions in a wild distracted manner, and all we could make out was, that *he could not see*, although his eyes were wide open. When I tried to give him a cordial

his teeth were found to be firmly clenched, and considerable rigidity still remained in the arms. He continued to complain in a distracted, unintelligible manner for an hour that I remained with him.

"The tumour weighed 100 lbs.

"He was operated on at twelve o'clock P. M., and I returned to see him at four o'clock. He was sleeping soundly, and I awoke him; he said that he was in full possession of all his senses, that he saw very well, and he spoke loudly and earnestly as usual. He had slept soundly since ten o'clock (his mesmerising time), he said, and was awakened this moment by me. I asked him when he last saw me? and he replied, '*yesterday, when you awoke me as usual.*' He had no recollection of having been disturbed, and said that he certainly had not vomited to-day. Being farther pressed to remember if nothing had annoyed him when asleep, he said, 'Ah! yes, now I recollect being awoke for a moment by the ants biting me, but went to sleep again till you awoke me this moment.'

"He now missed the weight of his burden, and sat up to look for it. On seeing the altered state of things, he expressed the greatest surprise, and said, 'Why did you not tell me you were going to do it to-day?'

"I desired him to go over the events of the day up to the present moment, and he did this with the greatest minuteness till ten o'clock, his mesmerising time, but after that he only recollected being annoyed by

the ants for a moment, and said he slept well till awakened by me just now. He repeated that he had not seen me since yesterday. I found him entranced when I came to the hospital to-day, and therefore was not among his waking recollections—his existence from ten till four o'clock was a complete blank. He seems to me to have awakened up from the most intense degree of the mesmeric trance into somnambulism (of which the patient has no recollection in his waking state), in which there was a disturbance of the instinctive powers of life caused by the sudden and profuse loss of blood: but the life of volition continued torpid and enchained till the moment that I awoke him.

"December 13th.—The wound was stitched to-day, and there was no want of meaning in his exclamations: they were most emphatic and appropriate, and he abused everybody in the most expressive Bengalee terms.

"December 28th. — He has had no difficulty in recovering, and has been walking about for several days.

"Baboo Ramdhun Nundy, aged forty-five, the man of business of a Rajah, has been troubled with an immense scrotal tumour for fourteen years: he is a remarkably strong muscular man. The tumour is only a local annoyance to him, and has often been deeply cauterised by native doctors in the hope of discussing it.

"August 17th, 1847.—The great concourse of people

in the hospital for several days past has had a very injurious effect upon the patients, making them fearful and anxious, which is extremely detrimental, and often destructive to our influence. The people are agitated by having their conduct in the trance related to them, and are led from what they hear to infer that the operation is about to be performed. This is a great evil, but can hardly be prevented in my present circumstances, as the public have been invited to resort to the hospital to be convinced by the evidence of their senses. This poor fellow has come weeping to the hospital for the last two days, and fears to go to sleep in the operating-room. I have therefore let him remain in the small room, in which he has been hitherto treated. I saw him lie down to-day, at half-past ten o'clock, to be mesmerised: and, as he was composing himself, a Brahmin, who is also waiting to be operated upon, came to his bedside, and whispered in his ear. I followed the Brahmin out of the room, and asked him what he had said to Ramdhun. He answered that he had only desired him to call upon "Doorga:" and this the patient accordingly continued to do till twenty minutes to twelve o'clock, when I examined him. He was moaning in his sleep, as usual: but, as I considered this a constitutional peculiarity, I resolved to operate, if he stood some preliminary pricking to-day. This he did: and, as his only safety was in expedition, I made the operation as much a case of decapitation as possible. Having freed the

penis, I transfixed the neck of the tumour with a long two-edged knife, and struck it off right and left by two blows. He cried out as I was making the last cut, and the moaning deepened into groaning: but his eyes remained closed, and no articulate sound escaped him, nor did he interfere in the smallest degree with my proceedings; and, as usual, no one held him. The bleeding was frightful, and, after securing the principal vessels, I thought it necessary to awake him to administer a cordial, as his pulse had disappeared. He opened his eyes, but did not see, he said, and drank some wine at my desire. For the next hour his pulse fluctuated greatly, but at last became pretty regular at two o'clock; he was still in a half conscious state, having become delirious from loss of blood. I now left him, ordering no one to speak to him till I returned: and Mr. Kemp, who is a thorough Bengalee scholar, kindly promised to return with me at four o'clock. When we came back the equilibrium of his brain was not yet restored; and his friends informed us that the only intelligible words he had uttered were, "*don't cut me—don't cut me—put me to sleep;*" and he continued in this state for the next half hour. During this time he was removed to a clean bed, and, whilst some small arteries were being tied, his senses completely returned, and he, for the first time, became aware of his altered condition. His case is almost parallel with that of Sheik Manick, related in my report of December, 1846:

but Sheik Manick died many months ago, and he could not have got his cue from *him*. All was a blank from eleven till four o'clock, and he said that he had not seen me since the morning, and had no recollection of anything since he went to sleep. He had no pain in the wound, but complained of his back. The mass weighed 70 lbs.

"18th.—He is incredibly well to-day, and does not look exhausted even. He repeated that he recollected nothing, except going to sleep yesterday as usual, and awaking at four o'clock, when he found us to be tying the arteries.

"His mesmeriser, one of the graduates of the Medical College, hereupon asked him, 'When did you last see me yesterday?' He answered, 'Just before going to sleep, and I have not seen you since till this moment.' This corresponds completely with his own history of his feelings; for his mesmeriser, although he was present when I returned at four o'clock yesterday, did not wait till he had been removed into a clean bed—the moment when, as he stated yesterday, he came to his senses, and consequently he only remembered seeing his mesmeriser in the morning. Those who did not observe the whole course of this case will probably not be satisfied with the conclusion: but it is perfectly satisfactory to the person principally concerned, who had often declared that on no account would he consent to undergo the operation in his natural state, and he now says, 'That *Brahma* is above all, and I am next to him.' I do not

pretend that this man did not suffer during the operation: but I believe, from attentive observation of the case throughout, that he had no recollection of the operation, when he recovered from the state of delirium at four o'clock.

"September 21st, 1847.—Shaikh Gopal, a tailor, aged forty-five, residing at Mirzapore, in Calcutta, has had a moderate sized scrotal tumour for thirty years.

"To be mesmerised for an hour and a half daily.

"22nd.—Slept naturally, but awoke on being called by his name.

"23rd.—Perfectly insensible to pricking, pinching, and to the severest shocks of an electro-magnetic machine: he could not be in a more satisfactory state for operating on, but this first examination consumed much time.

"24th.—No effect was produced upon him to-day.

"25th.—The operation was performed to-day, although he was not so deeply affected as on the 23rd; the organs were all saved. About the middle of the operation he began to cry out, and continued to do so uninterruptedly, but unintelligibly, till I had finished. He moved his legs from their extended position, but never closed his knees or attempted to interfere with my proceedings. After the arteries were all tied, he became more quiet, but still continued to moan. As he was an old man, and had lost much blood, his pulse became very weak, and I thought it advisable to bring

the voluntary powers of life into play, and proceeded to demesmerise him. After a short time he began to complain intelligibly, and lamented bitterly (his eyes still firmly closed) his hard fate in living to witness the death of his son. He beat his head and breast, and, weeping profusely, said he was destined by God to outlive all his children, and to be ruined: but not a word about himself, or his actual situation, escaped him. On rousing him still further, a change came over the spirit of his dream, he clasped his hands, and protested before *Allah* that he would never get drunk again,—would never drink *taree** any more, which was the cause of all his misfortunes. I continued to blow upon and rub his eyes, which he resented, and desired to be let alone; on my not minding him, he tried to strike me, and abused me furiously. A few minutes after, on my blowing strongly into his eyes, rubbing them roughly, dashing cold water on them, and desiring him to open them, he did so with great difficulty. I then asked him who I was, he answered, 'How can I tell without my spectacles?' I again blew strongly into his eyes, and rubbed them repeatedly: he at last recognised me, and said I was the Doctor Sahib. He had no pain in any part of his body, he said; and, when told that he had been operated on, he would not believe it till the mass was shown to

* The fermented juice of the date tree.

him, which he recognised by a large white cicatrice upon it caused by the actual cautery. He said it was the most extraordinary thing in the world, that all he had heard of my hospital was quite true, and that men were really made insensible to their sufferings. He confesses to having indulged occasionally in *taree*, but has had no distress in his family lately. There is a most marked difference in the *style* of complaining between the apparently suffering mesmeric sleeper, and the patient writhing and crying under the knife in his natural state. The movements of the former are vague and objectless, restraint is not required, and the surgeon is hardly inconvenienced by them. The patients (if the trance is not completely broken) never open their eyes, and, what is still more peculiar and characteristic, their inarticulate complaining is often more prolonged than if they were in their natural state, and sometimes continues for hours when the mesmeric state passes into delirium from great loss of blood, as has been seen in the cases of Sheik Manick and Ramdhun: and in this respect the cries and movements of mesmeric sleepers greatly resemble those of hysteria, where there is a total loss of voluntary power, and subsequent obliviousness of all that had happened. This has often been seen in other operations, and a French surgeon* has said that his patients cried out more than formerly

* Mr. Ricord.

since the introduction of ether into his hospital, although they were subsequently unconscious of their acts or sufferings. It has been thought that the nervous ganglia have the power of reflecting sensational impressions to the nerves of motion, without perceiving them: and this would explain most of the painless writhings of mesmeric sleepers. But, even when the brain is involved in the disturbance, the life of volition, on which it appears the *consciousness* of pain depends, is not roused into activity, and the brain seems to be reduced to the temporary condition of a reflex ganglion; or, if there is any sense of pain, it is so imperfectly conveyed to the seat of consciousness that no traces of it are left in the memory when the sleeper recovers his senses."

These peculiarities occurred in some other monstrous tumour cases, and I was long perplexed how to account for them. Although nothing could be more satisfactory than the condition of the patient, and he had borne the severest tests by fire and steel with perfect indifference; yet towards the end of the operation, although it only lasted two or three minutes, the patients became disturbed, and immediately after the fall of the mass they would awake (apparently) in a state of wild excitement, which lasted from ten minutes to half an hour, when they fell into a natural sleep, from which they awoke in two or three hours, in the full possession of their senses, and feeling quite com-

fortable, but oblivious of everything up to the moment of awaking from the natural sleep.

I was confident that it was not the pain which caused the early disturbance of the trance in these cases. For in much more severe and protracted operations, where there was not great loss of blood, this peculiar disturbance was not observed.

The following solution at last occurred to me, and my medical friends in India, who are familiar with the phenomena, were disposed to adopt it.

By the time that half of the operation is over, the loss of blood is already prodigious, in tumours of 50 lbs. and upwards, and at the end of the business the body is drained of probably half its blood. A mortal collapse of the heart, lungs, and brain, is the necessary consequence, which threatens to extinguish life on the moment. A conservative convulsion of the vital organs therefore takes place, having for its object to call in the assistance of the voluntary part of the nervous system, to aid in resisting the sudden destructive impression made upon organic life. The life of volition is required to assist in readjusting the deranged equilibrium of the circulation, by the voluntary distention of the chest, and the consequent excitement of the heart and brain. This conservative orgasm is often insufficient to shake off the mesmeric influence, and the patient in consequence only awakes into a state of mesmeric somi-

nambulism, complicated with delirium from loss of blood. But this is sufficient for the purposes of life; the breathing, hitherto abdominal and diaphragmatic, is under the control of the will; the patient is capable of obeying orders, and drinks or smells stimuli offered to him. The death-struggle soon passes; the equilibrium of the sanguineous and nervous systems is restored; the patient falls asleep, and awakes in a few hours, renovated, comfortable, and out of all immediate danger. Many who have passed through this terrible crisis ask for their dinner as soon as they come to their senses, and all are totally oblivious of what has happened.

Such cases are considered failures or impostures by superficial or prejudiced observers, when, in fact, they are beautiful examples of the watchful care of Nature over her creatures. The parties most concerned, the patients, were perfectly satisfied, and Ramdhun Nundy, a person of consequence as well as a *man of mark* in his district, was so consistent a liar that he sent numbers of his neighbours to be operated upon without pain, as he had been.

Ether and chloroform have since made us familiar with some of the phenomena above described; but in *mesmeric subjects* they were considered infallible signs of imposture by my intelligent visitors. I should greatly like to see a record of *every* chloroform operation performed in

the College Hospital at Calcutta, as has been given in mine; but we heard nothing but what it is agreeable to tell.

Baboo Nund Kissore Roy, an intelligent and respectable inhabitant of Calcutta, and who speaks English very well, had a cruel operation performed on him, which he bore like a dead body. He was called an impostor, however; and in conversation with him I said: "Baboo, the Doctor Sahibs say you were so anxious to be cured that you shammed dead." He replied: "The Doctor Sahibs are *gentlemen*, and therefore I cannot call them *liars*. I am told that I lay like a dead sheep while you cut me up with a great butcher's knife —I who would rather have died than let myself be cut, if I knew it. I went, Sir, and saw you operate on the patients in the Native Hospital, when you first came to Calcutta, who all declared they knew nothing about it; and in consequence I put my life in your hands. I knew nothing that happened, till I was told of it. Will the Doctor Sabibs just let me give them one *leetle* cut with my penknife to see how they will bear it?"

CHAPTER VII.

Medical Mesmerism—Coma as a medical agent not often necessary—A judicious selection of cases required for success—Examples of different diseases cured by Mesmerism alone—Neuralgia—Paralysis—Enlarged glands and suppurating ears—General loss of sensibility in the skin, with partial palsy—Case of dumbness described by Dr. Webb in his Introductory Lecture—Another case—Prodigious *prolapsus ani* reduced in the trance—Three strangulated ruptures reduced in the trance—Mesmerism in insanity.

For a long time I purposely kept the medical pretensions of Mesmerism in the back-ground, knowing how difficult it would be to get people to believe in the existence of *an invisible remedy*. But I trust it has been proved that we possess and can wield, at will, a subtile, vital agent inherent in our constitutions, and that it produces effects on the human frame that cannot be exceeded by the most potent drugs.

The existence of a vital agent being proved, which is capable of reducing a living man, temporarily, to the insensibility of a corpse, and without subsequent injury

to the system, it is evident that such an influence possesses the essential conditions of a curative agent in the highest degree—*power and safety in its application.* It is also clear that its influence is primarily exerted over the nervous system; and, as this is the animating principle of the whole body, we might naturally expect it to be of service in the treatment of nervous and many functional diseases. In short, the discovery of such a natural power opens out a new means of modifying the human frame to an extent that can be determined by long and varied experience only. That the effects of this agent are caused by a vital action of the patient's nervous system is evident from the fact, that persons at the approach of death become insensible to this, as to all other natural agents, although, at an earlier period, they have been easily affected and reduced to any desired degree of the mesmeric condition.

Although I accepted thankfully whatever Nature deigned to perform in the various cases I submitted to her, yet they were not presented to the *vis medicatrix naturæ* at hap-hazard and without selection. My first case was "a pomegranate full of many kernels," and offered so many facts from which great practical deductions might be drawn, that I only followed out the first indications of Nature in all my subsequent proceedings; consequently my operations were not "a mighty maze and all without a plan."

I. I was certain (if life is not a phantasmagoria) that, in the mesmeric trance, the muscles of the whole body had been as plastic and obedient to my command as clay in the hands of the potter; and I felt satisfied that, if the same state of things could be again brought about, muscular spasms and convulsions would be overcome by this great solvent power. The extinction of convulsions, and the straightening of contracted limbs in the trance, very soon verified this inference.

II. Having witnessed in my first case the extinction of severe existing pain in the trance, I was led to conclude that, in a like state of things, nervous pains would probably vanish before this supreme anodyne. The cure of nervous head-aches immediately demonstrated the truth of this idea.

III. The production of insensibility to artificial pain convinced me that the most painful surgical operations might be performed without the knowledge of the patient; and ever since then this has been a daily matter of course.

IV. I had seen high local inflammation and sympathetic fever suspended during the trance in my first patient, and the pulse and temperature become natural: thence I inferred the possibility of subduing active inflammation by the sedative influence of the trance.

As a fire expires for want of fuel, it seemed to me very probable that inflammation would die out during

many hours of absolute repose to the system; pain and irritation being the sustaining causes of inflammation. Remove all pain and irritation for a length of time, and it is only natural to expect that the circulation will recover its equilibrium during the state of repose, and the inflammation be resolved by a curative effort of nature. This theory was also soon successfully carried into practice, and inflammations of different organs were subdued by the trance alone, repeated as long as required.

As regards the certainty of my conclusions, it required no great sagacity to believe the evidence of my senses, and to go and do as Nature bid me. Being sure of my facts, the conclusions were self-evident physiological axioms.

It must be evident to every one, whose mind is not cast in the most contracted mould or petrified by routine, that so powerful and benignant an agent in the treatment of surgical diseases must be equally efficacious in curing or relieving many diseases within the province of the physician, unless we suppose mankind to have a distinct surgical and medical constitution. The power of modifying with safety the human system, and of introducing new movements into it opposed to the continuance of diseased action, is the essential requisite in every remedy; and where shall we find an agent capable of modifying innocuously the nervous system (the mainspring of life) to the same extent as is done by Mes-

merism? If asked, "What single power do you covet most for the cure of disease?" I should reply, "Enable me to extinguish pain, and to put people to sleep as long as is desirable, without any of the subsequent bad effects of narcotic drugs, and I will engage to cure a great variety of complaints by this agency alone."

Mesmeric coma has been seen figuring in the foregoing pages chiefly in surgical operations: but it is not generally required in the treatment of medical cases. When it can be induced, it is extremely important in extinguishing nervous pains, arresting convulsions, and aiding the natural resolution of inflammation; and, if it could be produced in the commencement of many fatal diseases, it would probably arrest their progress by its tranquillising and restorative effects.

In chronic inflammation, Mesmerism is often a useful discutient, gently stimulating the nerves and capillary vessels of the parts to more healthy action: and for this purpose local mesmerising only is frequently required.

We have lately seen the stimulating and sedative properties of ether and chloroform applied with success in the cure of medical diseases, and I cannot understand why the same virtues possessed by Mesmerism, with superadded advantages, should not be enlisted by the physician as auxiliaries to his other means of combatting disease. The refreshment from sleep, often not other-

wise to be procured, and the sedative influence of the *trance*, would alone constitute Mesmerism a valuable medical agent. But it is from its power of *stimulating the nervous system* that the patient often derives the greatest benefit when all other remedies have failed, and, to produce this effect, neither sleep nor coma is usually necessary. The following cases will illustrate this double action of Mesmerism.

"Gunga, a Hindoo lad, aged eighteen, came to the hospital with the wrist of his right arm much enlarged and excessively tender: he cannot bear the least pressure on it. The entire hand, back and palm, is so swollen (œdematous) that the bones cannot be felt, and there is not the *slightest power of motion* in the wrist and joints of the fingers. He has been leeched, blistered, &c., during the last six weeks at the Native Hospital, and without the least benefit."

The part was ordered to be mesmerised for an hour daily. After three or four days, the swelling of the hand began to decrease, the wrist became daily less tender, and, at the end of six weeks, he was dismissed cured with his hand as fine as the other and the motions of all the joints quite free—no other means having been used. Many cases of low disorganising inflammation of joints have been cured by the stimulating power of Mesmerism, and acute inflammation even extinguished by the sedative influence of the *trance*.

"Shaik Dowlut, aged twenty-one, came to the hospital on the 10th of October, with a rheumatic affection of the scalp of two months' standing. The contour of the head is very irregular from numerous bumps all over it which are very painful. The swellings soon began to diminish and to shift their place frequently, and on the 21st he was dismissed cured with his head smooth and symmetrical."

The chronic exhibition of Mesmerism as a general tonic, in diseases of debility, promises to be of great service: and I am hopeful that we have at last got a *direct nervous remedy*, hitherto a *desideratum* in medicine.

In palsy, from functional debility of the nerves, it promises to assist us greatly; and Dr. Elliotson has recorded many cures of cases he could not have managed before. The same has happened to myself. All who venture to confess the truth to themselves know how miserably impotent for the cure of palsy, and nervous diseases generally, are the medical means hitherto employed. If we succeed, the connection of cause and effect is very uncertain. But in the treatment of palsy by Mesmerism alone, the patient often feels and shows early and continued improvement under the mesmeric action; and we must either believe it to be the exciting cause, or own that it is a spontaneous cure of a commonly incurable complaint!

But both the practitioner and the patient must remember that Mesmerism is no exception to the general

rule, — a chronic disease must have a chronic cure. Much patience and labour are required in the mesmeric treatment of paralytic affections, and the result will mainly depend upon whether the disease is one of debility, of organic disease, or a permanent exhaustion of the nervous system. If either of the two latter, it will, of course, be as incurable by Mesmerism as by any other means.

I shall give a few examples only from my Hospital Reports, published by order of the Government, of the above theoretic views carried into practice, as I fear to overload this work with *cases*, of which hundreds might be related.

NEURALGIA.

"July 4th, 1847.—Bebee Punnah, a peasant woman, aged fifty, residing at Taltullah, in Calcutta, has been tormented for three months with neuralgic pains, shooting from the neck down to the waist, both before and behind, and increasing much at night, preventing her sleep; the least movement increases her suffering, and she is therefore obliged to keep her trunk fixed like a piece of wood; she can walk a little slowly, but cannot bend her head forwards or backwards.

"To be mesmerised for an hour daily.

"On the very first day she felt a slight relief of the pain in her waist and back, but could not bend the trunk, as she felt much pain in the act.

"15th.—She has suffered no pain during the day, but a good deal at night; she can now sleep pretty well, and bend her neck slightly forward, but not backward; she walks home from the hospital.

"27th.—She can bend her head pretty well, and move the trunk freely; the pain came on last night, but was confined to the back of the neck, and lasted for a shorter time.

"August 8th.—She felt slight pain in her neck only last night.

"August 14th.—She can bend her neck freely like any other person, and perceives no pain in it; she can walk without any inconvenience.

"22nd.—She is free from pain, and feels quite well; discharged.

PARALYSIS.

"July 2nd, 1847.—Moteelall Koonwur, a writer, aged thirty-eight, residing at Taltullah, in Calcutta, reports that on the 29th of April last, while taking his meal, he suddenly fell down in a fit, and lay insensible for two days. On the third day, he was partially restored to his senses by general bleeding and leeching; since that time, his body, excepting the right arm, the right side of the breast, and left cheek, has become partially paralysed, and subject to a peculiar pricking sensation, which increases much in the evening and

prevents his sleeping at night. He has been suffering from spasms in the hands, and the right cheek is so devoid of feeling that he does not consider it a part of his body. He feels and walks like an intoxicated person, and sees double. He cannot stir a foot without a staff.

"To be mesmerised for an hour and a half daily.

"9th.—For the first few days he felt no marked change in his system; the pricking sensation in the body, which used to increase in the evening, is only mitigated.

"15th.—He is gradually regaining the use of his limbs, and can walk a little without a staff, but is still obliged to come to the hospital with it. The pricking sensation in the left arm, back, and chest, is much less, and now and then entirely leaves them. He sleeps well at the time of being mesmerised, and two or three hours every night.

"25th.—He walks pretty well, and comes to the hospital without the assistance of a staff; his senses are much restored; and he does not feel the peculiar inebriated sensation, and he can hold things firmly in his hands.

"August 31st.—His vision is perfect, the pricking sensation is gone; he walks like any other man, and has returned to his duty."

ENLARGED GLANDS AND SUPPURATING EARS.

"February 18th.—Sarah Goodall, aged eleven years. For the last eight years she has been subject to a periodic attack of inflammation in the glands of the neck and ear every six months. The glands at the angle of the jaw first become painful and enlarged; the ear is next involved, and she is not relieved till suppuration takes place; as soon as one ear is well, the other is attacked in the same way.

"Her mother never recollects the glands swelling without the ear-ache following, and this is about the time for her half-yearly attack.

"There was much fever during the attack, which was never subdued without leeching, and her eyesight has been injured in consequence. The words in a book often seem all one line. She looks pale and lymphatic.

"To be mesmerised locally and generally.

"22nd.—The tenderness and enlargement of the glands under the ear disappeared after two days' mesmerising, and the ear has not been at all affected. This never happened before. She looks more lively, and her eyesight is natural; when she came here it was very dim and imperfect. This girl's system has been exhausted by periodic leeching for many years; I have therefore ordered a gentle course of chalybeates after the mesmeric treatment."

This girl has had no return of her complaint for the last four years.

GENERAL LOSS OF SENSIBILITY AND PARTIAL PARALYSIS.

"November 25th, 1847.—Chunder Sen, a labourer, aged fifty, has been suffering for four months from weakness of the limbs up to the knees, and total loss of sensation all over his body from head to foot. He does not feel the slightest pain on his body being severely pricked all over with a scalpel; he walks slowly and insecurely, but requires no help at the time. His bowels regular; appetite good; and he sleeps well at night.

"To be mesmerised for an hour and a half daily.

"30th.—He felt no change during the first four days, but slept soundly at the time of being mesmerised. When his body was examined to-day he felt slight pain in his right breast only, and he was found to walk a little better.

"December 7th.—He walks much better, and feels pain in his legs and back when his body is pricked; but appears rather weaker on account of being attacked with diarrhœa.

"10th.—The sensibility of his skin is restored except in the arms, which appear to be as destitute of feeling as a piece of wood. He walks more securely.

"13th.—He walks and feels like any other man, and

complains of pain on any part of his body being pricked and pinched. He feels much stronger, and is gaining strength daily; and, as he thinks himself perfectly recovered, he was discharged to-day at his own request."

CURE OF DUMBNESS, REPORTED BY DR. WEBB, IN HIS INTRODUCTORY LECTURE, AT THE MEDICAL COLLEGE, CALCUTTA, 1850.

"In the Mesmeric Hospital, so successfully established by Government in this city under the superintendence of Dr. Esdaile, you have all witnessed—or you might have done so, at any time these last two years—the power of animal magnetism to render the human frame absolutely insensible to pain during the most formidable operations of surgery. But what is of still more importance, you might have seen also the power of this subtle agent to cure different forms of paralysis. A Hindoo student was brought to me as acting Professor of Medicine by one of your fellow-students, probably now present, from a place some twenty-five miles off. The patient could express himself by writing in Persian or in Bengalee, but had been dumb for a year and a half;—after coma and fever. The tongue was immovably retracted. He was said to have consulted in vain the most eminent physicians in this city. I advised Mesmerism, the liberality of Dr. Esdaile provided means, he was cured in his hospital by

his native mesmerisers in about a fortnight, and can now speak as well as ever he did. This is not a solitary instance.

"The practicability, which has been daily demonstrated in the Mesmeric Hospital in this city, of performing the most dreadful operations of surgery without pain to the patient, must be regarded as the greatest medical triumph in our own days."

COMPLETE DUMBNESS.

"On the 1st of February, an old woman brought her son to my hospital on account of his being *dumb*. The man himself intimated by pantomime that he possessed all his faculties but the power of speech: he could not utter even a sound of any kind. He made us understand also that, after having eaten something, he had become insensible, and, on coming to his senses, he found that he could not speak; and he made signs that his head was constantly *turning*. On being asked if he had been poisoned, he nodded assent. In the hope of stimulating his brain, I ordered him to be mesmerised for an hour daily.

"2nd.—When I asked him to-day if he could speak, he, to my great surprise, answered, 'A little;' and I found that he could utter single words, but with much difficulty.

"3rd.—He speaks pretty well to-day.

"4th.—He speaks with fluency and precision to-day, and his voice is only a little weak and hoarse. Ever since he came to his senses, his head has been constantly *turning*, and he scarcely ever slept: whenever he went to sleep, he used to start up immediately in a state of great alarm. After the second day's mesmerising, the *turning* of his head left him, and since then he has slept long and comfortably.

"On recovering his speech, he told me a strange tale of poisoning and robbery, which I sent him to relate to the proper authorities."

STRANGULATED HERNIA REDUCED IN THE TRANCE.

"On the 3rd of August, a Brahmin came to the hospital with a strangulated rupture, attended with the usual pain, constipation, and vomiting: the gut had been down for twenty-four hours. I exhausted myself in vain endeavours to make it return, and then, desiring him to be entranced, if possible, I left the hospital, bidding them send for me if they succeeded. Hearing nothing more of him that day, I went next day to the hospital, fearing to be obliged to operate upon him: but was relieved by being told that he had been entranced within an hour; that the bowel then went up of itself without awaking him: and that having slept for an hour afterwards, he then got up, relieved himself, and went home quite well.

"This is the third case of the kind that has occurred, and is readily explainable by the complete relaxation of the abdominal muscles in the trance, by which the cavity of the abdomen is restored to its natural dimensions, and room made for the protruded bowel to return."

Before giving the next case, I beg leave to present the reader with a similar one, treated by me a short time before becoming acquainted with Mesmerism. A peasant was brought to the hospital from a distance, with a *prolapsus ani*, the size of a pint bottle, that had been down for several days. Cold and astringent lotions were assiduously applied to the part for hours, and the man was suspended by the heels as long as he could bear it, to facilitate the return of the blood, before an attempt was made to return the part. The most persevering attempts at reduction were continued for two days, but all to no purpose: the walls of the abdomen had permanently contracted on their diminished contents, and no force could distend them again so as to admit the extruded organ. Medicine and surgery were equally useless, and his friends carried him home to die a miserable and a lingering death.

REDUCTION OF PROLAPSUS ANI IN THE TRANCE.

Another peasant was brought in from the country with a prodigious *prolapsus*. It was larger than the

last mentioned, being as big as a child's head, hard, and congested: it was of three days' standing, and the man had not tasted food all this time. An exclamation of despair escaped me on seeing it. I sent him to the hospital, however, with this order in his hand:—"Entrance this man, if possible, and let me know when it is done." This was at twelve, P.M., and at two o'clock I received a note from my native assistant, saying that he was ready. *I found him lying on his face, in which position he had been necessarily mesmerised,* and in five minutes I reduced the tumour with *little difficulty and no resistance.* The man never moved, and, on awaking a short time after, he was only conscious that his torment had vanished, but had no idea how.

He was dismissed after four days, quite well. It is a great privilege surely to be permitted to do this, and yet surgeons and physicians in general know nothing about Mesmerism, and will not condescend to learn it!

I having expressed my desire to the gentlemen composing the Committee of Management of the Subscription Mesmeric Hospital to try the effect of Mesmerism upon the insane, they very liberally gave me funds to pay mesmerisers for six months, and Dr. Strong, Physician to the Calcutta Lunatic Asylum, very kindly permitted me to experiment on his patients.

Being familiar with the soothing and strengthening

effects of Mesmerism upon the debilitated and irritable nervous systems of the sane, and believing that insanity, in general, originates in debility or functional derangement of the brain, I expected to find Mesmerism of benefit in the treatment of madness, like everything else that restores tone and regularity to the nervous system.

But unfortunately the Asylum here only contains the most unfavourable and disheartening subjects to work upon; the inmates being poor, friendless wretches, pulled up by the police on the highways, or confined by order of the magistrates for offences committed in paroxysms of madness. We have seldom any previous history of the patients to enable us to guess whether the disease is one of organic lesion, or functional derangement only, of the brain; and possibly the persons may never have been sane in their lives.

Under such circumstances any success at all from a new course of treatment would be satisfactory and encouraging, and by habitually expecting very little I have generally had my expectations fully realized.

The patients were taken in the order in which their names were entered in the register, and none were rejected except for old age or self-evident idiotcy; care being taken also that the persons *were then actually insane*, lest a lucid interval might be the commencement of a permanent cure.

During the six months' trial, thirty-seven persons were mesmerised with the following results:

Cured apparently	8	
Cured and relapsed	1	
No change	18	
Died	1	
Under treatment	9	—five much improved.
	37	

As I anticipated, we found the insane as readily affected as the sane; many of the patients being thrown into the trance, although this was not desired, it not being thought *necessary*. Several of the men dated their recovery from a certain day, saying that, after they awakened on such a day, they had felt their "*heads lightened*," or their "*hearts opened*," and their appearance and conduct corresponded with this statement.

It thus appears that Mesmerism is likely to be as serviceable in the treatment of insanity as it is in general medicine and the practice of surgery.

CHAPTER VIII.

The abuse of Mesmerism—It resembles hysteria at last—The spontaneous development of mesmeric symptoms often no proof of imposture, but the contrary—Bodily dangers from great mesmeric sensibility—A warning miracle performed.

MESMERISM, like other powerful natural agents, not only is a remedy, but becomes a cause of disease when abused and pushed too far; and a knowledge of this is the key to a variety of anomalous phenomena, mesmeric in their origin, but not directly produced by Mesmerism at the time, and which give rise to unfounded and absurd charges of imposture, delusion, &c., from persons totally ignorant of the subject. These *pseudo*-mesmeric phenomena are, in fact, the secondary or constitutional symptoms of the *mesmeric disease*, which has undermined the nervous system, and predisposed it to take on the mesmeric action whenever it is deranged, especially by anything having reference to the processes by which it was first developed in the system, or leading the mind to expect the usual effects.

Under these circumstances we often see the most striking and persistent mesmeric phenomena produced by an unconscious mental act.

In this respect Mesmerism very closely resembles hysteria, which, however primarily induced, is apt to recur on any agitation of the mind associated with the first disturbing cause; and they both correspond in each being sometimes voluntarily produced.

Every one knows how a *genuine* fit of hysterics may be *willed on*, and that often there can be no doubt about the *reality* of the symptoms: and, in like manner, some persons can *will on* somnambulism and other mesmeric effects, the reality of which are indisputable. To the experienced eye the springing up of mesmeric phenomena without the usual exciting cause is a moral demonstration that the system has been previously revolutionised by Mesmerism. The nervous centres having become morbidly sensitive by means of this great vital excitant, and having taken on the *habit of mesmeric action*, every shock to the nerves, especially if connected with Mesmerism, brings on a train of bastard, but not the less real, mesmeric symptoms.

The hunter can tell by the foot-prints the kind of animal which has passed before him; from the shadow, we can guess the semblance of the substance: and, in like manner, the qualified observer, when he sees *pseudo-mesmeric* appearances arise, at once says, "*Ex pede Herculem*,"—the mesmerist has been here before me.

Mesmerists in all quarters of the world are familiar with these facts, and I can bear the most ample testimony to their truth: and yet this *necessary consequence* of the frequent use of Mesmerism is daily cited as a demonstration of the unreality of the whole affair from first to last! I might give a hundred examples of the reality of the *spontaneous trance;* but one will suffice.

I had one day the pleasure of meeting Dr. Behn, Professor of Anatomy and Physiology in the University of Kiel, at the hospital. Dr. Behn was familiar with all the normal and abnormal mesmeric phenomena. A patient was brought to me complaining of fever and a severe pain in the side. Dr. Behn pressed between the ribs, and found the intercostal spaces to be extremly tender.

As this was a very sensitive subject, I put him in a corner of the room with his face to the wall, and bid him go to sleep. In five minutes he was insensible and cataleptic, and Dr. Behn now pressed between his ribs to any extent without his appearing to feel it in the least, and the whole chest was seen to be catalepsed and fixed. His eyelids were forced open and the whites only could be seen. The moment he awoke, Dr. Behn made pressure between the ribs, and he showed immediate and acute suffering. In a word, the spontaneous mesmeric paroxysm in no respect differed from that induced by long and laborious manipulations, and

the man would have borne an operation with equal indifference in both states.

It would be tedious to dwell on this point farther, and enough has been said, I hope, to convince the public that, when people are said to have been "mesmerised by doing nothing," it is, instead of being a sign of imposture, a proof generally that something has predisposed to this: and we know nothing that can do this but *Mesmerism*.

This artificial disease is not so transitory and light a matter as it seems to be reckoned by many mesmerisers who go about upsetting the nerves of healthy people and make money by their artificially-produced infirmities. I have found persons who had been much practised upon retain their morbid sensitiveness to Mesmerism after six months or a year, and be as much under my control as ever at the end of this time. Ladies and gentlemen who ask to be mesmerised for fun ought to be aware of this, and then they will choose some safer amusement. The fact being, that they are at the mercy of any foolish or unprincipled people who may know their infirmity.

The practical rule is, never to mesmerise any one except for medical purposes, and not to do more than is necessary for the cure of the disease. If this is acted up to, I am not aware that Mesmerism has any dangers whatever.

In surgery, it fortifies the system for the operation,

preserves the system during the operation, and assists in the recovery of the patient: and in medicine, it is an equally safe, manageable, and curative agent in judicious hands.

The following experiments were made in the hope of attracting public attention to the personal dangers which may arise from great mesmeric susceptibility.

MODERN MIRACLES SUCCESSFULLY IMITATED.*

December 21st, 1847.—Ramdoss, a man who was successfully operated upon for a scrotal tumour, on the first day of mesmerising, and who had been discharged cured, returned to the hospital with a foul sore in the cicatrix of the wound: and I resolved to apply nitric acid to it, if he could be deeply entranced. This was the second time only that he had been mesmerised, and in half an hour he was subdued: the nitric acid was applied to the sore, and it might as well have been warm milk, for not a sign of feeling appeared in his whole body, and, when he awoke, he said that the pain was less than before he went to sleep.

22nd.—I read to-day in the newspapers an account of the *Miracles* or *Possessions* which have lately taken place among the nuns and girls in different establishments in Paris. These consist in nails, coins,

* *Reports of the Mesmeric Hospital, Calcutta, printed by order and at the expense of the Government.*

buttons, &c., being found under the skin in different parts of the body, without any wound appearing by which they could be introduced: and the persons on whom these *Miracles* have been worked declared themselves totally unconscious of the when, the where, and the how they got sub-cuticular possession of the various articles.

The popular conclusion therefore is, that the Evil One has been the operator. Holy water and exorcisms are in great request, and the victims of diabolic surgery are highly flattered at being singled out for persecution and distinction.

Similar exhibitions have taken place at various times, and in different countries: as in the case of the nuns of Loudon, to unbewitch whom Urbain Grandier was burned at the stake by Cardinal Richelieu's orders; of the *Convulsionaires* at the tomb of the Abbé Paris, who all professed perfect indifference to the most severe injuries and invited the lookers-on to do their worst; of the ecstatic insensibility to pain exhibited at modern religious *revivals*, &c. All these singular and frequently recurring anomalies have been in general easily explained away, and summarily disposed of by the single word—*humbug!*

But I believe that, although many of these melancholy scenes may have originated in villainy, or a diseased love of notoriety, the principal actors were often sincere, and real sufferers from an unknown

cause, and were actually callous to the tortures inflicted upon them.

This condition of the nervous system is well known in the history of medicine, in natural ecstasy, trance, and catalepsy, in which all the organs of the senses become torpid to ordinary stimuli in consequence of an extravagant excitement of the nervous system in one direction: and this natural derangement of the nervous equilibrium can be imitated, more or less, by various artificial means. If the recent miracles at Paris have not been caused by a nervous epidemic excited among highly susceptible subjects, I think that *Mesmerism* is far more likely to have been the agent used than ether, as has been suspected. It occurred to me that, since the public cannot be roused to a sense of the practical utility and philosophic interest of Mesmerism, it might excite attention to the subject to show that Mesmerism may not only have been the means used to *possess* the nuns and girls of Paris, but that it may be turned to more villainous purposes still, if the public ignorantly persist in treating a power great for good or evil, accordingly as it is used or abused, as a mere chimera or imposture.

The man whose case has been related above was an excellent subject for the miracle-monger, and I determined to demonstrate upon his person the possible reality of the Paris possessions, and the probable

honesty of the possessed persons: and, if M. Salverte, Sir Walter Scott, and Sir David Brewster had not despised or been ignorant of Mesmerism, they would have thrown more light on the history of the occult sciences, and on demonology and witchcraft than they have done.

In relating the following experiments, made not to satisfy myself, but to startle the public into reflection, I hope not to be confounded with *vivisectors* in general: for I knew that my experiments would be *painless* and *conclusive*, while theirs are always cruel and generally useless.

23rd.—At twelve o'clock to-day, I found the patient entranced, and, having carefully introduced a long double-edged knife under the skin of the thigh, I lodged a button at the extremity of the canal with the aid of a probe, and skilfully closed the opening afterwards. His left arm was, in a similar manner, enriched with a small silver coin, and the lips of the wound brought together. It is superfluous to say that a man indifferent to the burning of his raw flesh by nitric acid was perfectly passive under these small liberties taken with him. As the sore still continued foul, I took this occasion to sponge the whole of it freely with undiluted nitric acid. Not a movement or symptom of life followed, and I left him, after half an hour, sleeping like a babe. Of all the hellish tor-

ments that can be inflicted on a human being, this is perhaps the worst.

24th.—He awoke an hour after the applications of the acid yesterday, and complained of no pain whatever.

"25th.—The miracles were completed to-day with laughable success, in the presence of several gentlemen. In feeling his pulse, a hardness was *accidentally* discovered in his fore-arm where the coin was buried, and his attention was directed to it. The hard substance was not felt in passing the hand along the limb: but, by pinching up the skin between one's finger and thumb, the coin became well defined, and he was much puzzled at not having detected so large a foreign substance before. It was suggested that it must be a piece of wood which had entered his arm on some occasion that he had forgotten. He said that it had perhaps got there by striking his arm against the cot in his sleep, and that he had observed some marks of blood on his cloth several days ago. I said that it might become troublesome, and we had better cut it out: to which he replied that I might do what I pleased, as I had saved his life already. The skin over the coin was accordingly cut, and, while extracting it with a pair of forceps, I exclaimed: "This is very curious, it is not wood, but looks like silver!" and I presented it to him. He regarded the substance with amazement and alarm: but, as soon as he recognised it, the ruling passion of a

Bengalee was strikingly exhibited, and he joyfully exclaimed, "It's a four anna piece!" Some one said that there might be more: and he eagerly began to pinch his arm in search of them. No more lumps were to be found in either arm, however, and he was desired to search his legs: this he did, and at last arrested his hand over the site of the button, that he said felt a little painful. He was bid to pinch it up: and immediately cried, "Yes! here is another, cut it out!" The button was duly cut down upon, and, when laying hold of it, I said, doubtingly; "This is strange, the thing is round, but it feels like bone." He put out his hand to receive it, and cried in disgust, "It's a bone button!" It was suggested that he must have swallowed these substances, but he said, "How could that be, as he had never handled such coins or buttons." He was desired to inform me if he discovered any more, and we left him pinching himself all over.

Although these miracles were commenced only two days ago, it was only by the most minute attention that the breach in the skin could be seen, and in twenty-four hours more it would not have been detectable. Before the party separated, I said that I hoped no one present would suppose that I had been playing tricks merely to amuse them, for, in my estimation, it was a very serious and important exhibition, which I had only made in the hope of putting the public on its guard against the abuse of this great power. Many

States have seen the necessity of prohibiting the exhibition of ether to induce coma, except by the highest grades of the medical profession: but the mischief which might be done to society by ether is trifling in comparison with the villainy which may be perpetrated by the more subtile power of Mesmerism. From the commencement I have exposed the dangers as well as the advantages of Mesmerism, and urged the public to take the necessary steps for self-defence by permitting it to be practised for medical purposes only under the superintendence of medical men. Wilful ignorance is as certainly punished as wickedness, and when the evil comes unsuspected, like a thief in the night, it will be a satisfaction to me that no one can reproach me with having been a "dumb dog."

CHAPTER IX.

Mesmerism, as practised by the Author, a physical power—It affects persons asleep, or in natural coma, madmen, and blind people—Persons can be mesmerised without their knowledge—It affects brutes as well as men—Known to the North American Indians—The mesmeric influence can be projected to a distance—Can be communicated to inanimate substances, to water, &c.—The question "What is Mesmerism?" attempted to be answered.

From the circumstances attending my first case all my subsequent proceedings were determined by the conviction that the mesmeric influence, as it had come under my observation, was a physical power exerted by one animal over another, in certain circumstances and conditions of their respective systems; and I should as soon adopt the *diabolical* theory as a satisfactory solution of the problem, as attempt to account by the action of the imagination for what I have seen and done.

It has been related that *all my patients were mesmerised with their eyes closed, lying in bed in a dark room,*

and that it was always considered desirable that the patient *should be totally ignorant of what was intended to be done:* and I even stipulated with the mesmeric committee that the patients brought before them should be kept in profound ignorance of our intentions, if possible. This the President would not permit, for reasons best known to himself, although I offered to pay any damages awarded against him for operating on people without their leave. Not only does the mesmeric influence affect persons unaware of its existence, but Cuvier adduces the effects produced on animals and persons asleep as proofs of a genuine physical influence propagated from one animal to another. In his *Lessons in Comparative Anatomy*, he says: "The effects obtained upon persons already asleep, and those which arise in others who have been put asleep by the process, with the phenomena presented by brutes, do not permit us to doubt that the proximity of two bodies, with certain conditions and motions, produces *a genuine influence altogether independent of the action of the imagination in either*, and it is sufficiently evident that these results are owing to some communication having been established between the two nervous systems."

Dr. Ogilvie, garrison-surgeon, Bombay, wrote to me that, when serving in the Indian navy, he used to amuse the officers and crews by converting the domestic brutes on board into somnambulists; and, from the following passages in "Catlin's Account of the North

American Indians," it appears that they know the soothing effects of Mesmerism upon brutes, and turn it to practical purposes.

"I have often," says Catlin, describing the capture of buffalo calves after the death of their mothers, "in concurrence with a known custom of the country, held my hands over the eyes of a calf, and breathed a few strong breaths into his nostrils; after which I have, with my hunting companions, rode several miles into our encampment, with the little prisoner busily following the heels of my horse the whole way, as closely and as affectionately as its instinct would attach it to the company of its dam.

"This is one of the most extraordinary things that I have met with in the habits of this wild country; and, although I had often heard of it, and felt unable exactly to believe it, I am now willing to bear testimony to the fact, from the numerous instances which I have witnessed since I came into the country. During the time that I resided at this post, I assisted in bringing in, in this manner, several of these little prisoners, which sometimes followed for five or six miles close to our horses' heels, and into the stable where our horses were led."

In describing the capture of wild horses by the lasso he also says: "He (the hunter) gradually advances, until he is able to place his hand on the animal's nose, and over its eyes, and at length to breathe into its

nostrils, when it soon becomes docile and conquered, so that he has little else to do than to remove the hobbles from its feet, and lead or ride it into camp." This is probably the secret of the *horse-whisperers*, whose proceedings have been described to me as being very similar.

We have seen a person, not merely asleep, but *in a state of intense natural coma*, brought under the mesmeric influence;* and, if the imagination was excited in the following instance, it must have been *by the very precautions taken to prevent it*.

Mudunmohun Roy, a boy twelve years old, was brought to the hospital with a compound fracture of the bones of the fore-arm. Matter formed, and the wound required to be enlarged upwards and downwards. As he was very much alarmed at the prospect of an operation, I put a piece of wet cloth over his eyes, telling him it would cool his brain.

Having finished my other business in the hospital, I approached him unheard, and mesmerised him for ten minutes, through the wet bandage, without touching him. On examination, he was found entranced, and I enlarged the wound to the necessary extent without disturbing him in the least. He did not awake till after three hours, and then said the pain was much less, and that he had not been in any way hurt that day.

* See Mrs. McKenzie's case.

One day I found a man being mesmerised without my orders, and the native doctor explained that he was a madman who had been sent to the hospital that morning, and that, as he had cut his throat some time ago, the doctor had desired him to be entranced in order to have the wound sewn up. On examining the man, I found him deeply entranced, and fit to bear any operation. Next day, he being in the same state, the edges of the wound, having become callous, were pared raw, and the wound was brought together with stitches and adhesive plaster. He never moved, and on waking showed signs of astonishment at the altered state of things.

Dr. Kean, of Berhampore, has for several years used Mesmerism very extensively in his large lunatic asylum with excellent curative effects, and finds it of great service in maintaining the quiet and discipline of his hospital.

If all this is not sufficient to give the *coup de grace* to the theory of *suggestion* and *imagination* as explanatory of the results obtained in my practice of Mesmerism, I will adduce instances of people being entranced from another room without their having the least suspicion of my intentions, and of a blind man being reduced on the first attempt to the most intense degree of mesmeric coma.

Mr. Grant, one of our oldest and most respected Civil servants, and now in England, has often seen me

entrance patients from another room while he was taking their portraits and engaging their attention as much as possible. This was done in fact till we tired of it; and I well remember Mr. Grant's frequent exclamation,—"Well! I am ashamed to have lived so long in ignorance of this great wonder."

I had been looking out for a blind man upon whom to test the imagination theory, and one at last presented himself.

I placed him on a stool without saying a word to him, and entranced him in ten minutes without touching him. I then roused him up a little, and made him a somnambulist; he walked with great difficulty, and, while doing so, said he was asleep and in his bed. He soon became unable to support himself, and fell into the trance again, in which he remained for two hours. This man became so susceptible, that by making him the object of my attention, I could entrance him in whatever occupation he was engaged, and at any distance within the hospital enclosure.*

* It will no doubt be said by those who attempt to account for *all* the mesmeric phenomena through the influence of *suggestion*, *expectation*, and *imagination*, that this blind man became aware of my presence and intentions by smell or hearing, or by my fixed position, and altered breathing, &c. This is all very ingenious, but, under the actual circumstances, unfortunately impossible.

The transmission of the mesmeric influence to a distance may be daily demonstrated in mesmeric practice. I made a man senseless and cataleptic at the distance of eighty yards, in the presence of some fifty gentlemen of all professions who paid my hospitals at Hooghly a visit: and, though there were six doctors in the company, not a sign of sensibility could be extracted from the man, and they were obliged to request me to awake him.

I am perfectly indifferent as to *how* the phenomena are accounted for, provided it be reasonably, and in accordance with the facts as they actually exist. But I must forget all knowledge of things as they really happened, and forego the use of my understanding, if I accept the theory of suggestion, expectation, and imagination, as a satisfactory solution of the *whole* problem. My *first attempt* to influence the blind man was made by gazing at him silently over a wall, while he was engaged in the act of eating his solitary dinner, at the distance of twenty yards. He gradually ceased to eat, and in a quarter of an hour was profoundly entranced and cataleptic. This was repeated at the most untimely hours when he could not possibly know of my being in his neighbourhood; and always with like results.

Having been long familiar with the power of habit and expectation before *Hypnotism* or *Electro-biology* were heard of, every possible precaution was taken in my test-experiments to exclude these sources of fallacy. But a dove-like simplicity seems to be considered the "badge of all our tribe," and no *Mesmerist* gets credit for having sufficient common sense to take the most common precautions in making his experiments.

It was not very long ago that I was called to see a daughter of Captain Palmer in Calcutta. She had been suffering for some time from a severe pain in her side, for which various remedies had been used in vain. She had lost her sleep and appetite, and was pale and dejected. Her father asked whether it was a case fitted for mesmeric treatment? I replied that I thought it probably was; but that he must get some one else to mesmerise her, as I myself never mesmerised. Being importuned, I consented to try for a few minutes, and in ten minutes she was profoundly entranced, sitting in a chair. She was removed to a couch, slept for several hours, and when she awoke the pain was nearly gone; a second sleep removed it altogether, and restored her natural sleep and appetite. On the third day, when I entered, she was sitting on her bed in a room opening from the drawing-room. I seated myself in the centre of the room, and, desiring her to remain where she was, I gazed steadily at her. In a few minutes she fell back on her bed deeply entranced. As the young lady was cured, I would not allow any farther experimenting upon her. It would be a waste of time to multiply examples of a daily occurrence. In like manner, I shall say only a few words about the much-ridiculed and ill-used *mesmerised water*.

To those who will condescend to think seriously upon the subject, and will apply their previous knowledge

to the examination of the matter, there is nothing improbable in the statement that a *vital fluid* can be communicated to water, like other invisible and imponderable agents. Does not water absorb air, different gases, and odours, with facility? and cannot a glass of water be charged with electricity, or an empty vial filled with it? There is nothing in the known laws of physics to make it impossible that water can be mesmerised as well as electrified, and Mesmerism is probably only a modification of inorganic electricity. The Baron von Reichenbach, in his incredibly minute and laborious "Researches on Magnetism and other allied subjects," found that persons of a sensitive constitution readily distinguished a glass of water, along which a magnet had been drawn, from any other, and this without failure or hesitation.* Passing from inorganic to organised matter, he found that, if a glass of water be grasped from below by the fingers of one hand, and from above by those of the other, during a few minutes, it has acquired to the sensitive the taste, smell, and other singular and surprising properties of the magnetised water. "Against this statement," says the author, "all those may cry out who have never investigated the matter, and to the number of whom I formerly belonged; but of the

* See also note to Ashburner's edition of Reichenbach's Researches page 513.

fact, all those who have submitted to the labour of investigation, and have seen the effects I allude to, can only speak with amazement."

It would appear that the ancient Psylli were acquainted with the curative powers of the human body, and used *mesmerised water* in their treatment of the sick: for Ælian says of them—

"If the Psyllus found the anguish of the wound still tolerable, he relieved it by his saliva, and prevented worse consequences. If he found the sufferer in extreme torment, he gave him water to drink which he had held in his mouth: and, in cases where the virus had gained still greater power, he lay down naked by the naked patient, and delivered him from his danger by communicating to him, by gentle friction, the sympathetic vigour of his own body."

From multiplied experiments in six different hospitals, I should as soon doubt the power of fresh water to quench thirst as that of mesmerised water to induce sleep in persons who have already felt the mesmeric influence. When the sores of the patients became foul, and the application of nitric acid became desirable, they often had a dose of mesmerised water as the speediest way of entrancing them, and their sores were then steeped in acid without a sign of sensibility. What can I say more!*

* Here also it will be said that smell and taste, suggestion and imagination, and no extraneous influence, produced the result.

The connection of Mesmerism with the sciences already known has been gradually becoming apparent, and the Researches of von Reichenbach and of Dr. Ashburner, his English editor,* will soon place Mesmerism in its true relation with all the material world. It will then be seen to be a clear strong link in the chain of Nature, and not a dim anomalous fragment, as it has hitherto appeared to our imperfect knowledge and senses.

I repeat that the only experiments on which I rely were *first trials:* they were made at intervals of months and years, in six different hospitals, and my test-experiments were thus conducted. The mesmerised water was medicated with tincture of rhubarb, tincture of cardamoms, aromatic spirit of ammonia, &c., and given to the patients at their usual times of taking physic, so that it was impossible to excite suspicion or expectation of anything unusual in them. The result was, that a very large proportion of susceptible subjects were so profoundly entranced on the first occasion that they might have been operated upon without pain: and, as said in the text, their unhealthy sores were frequently burned with undiluted nitric acid without their feeling it, when sleeping from the effects of mesmerised water.

What more effectual precautions could be taken by those who deny any external influence, I cannot in my simplicity imagine. And so in regard to mesmerising persons from another room while their attention was actively engaged; no possible precaution was omitted to prevent them from suspecting my intentions.

* Reichenbach's Researches on the Dynamics of Magnetism, Electricity, Heat, &c., in the relation to vital force; with additions, Preface, and Critical Notes, by John Ashburner, M.D., 8vo., with illustrations, London, 1850.

In the actual state of science we are entitled to say that a continued electro-magnetic action is going on in our organs by the contact of the arterial blood with its containing tissues,—by its transformation into venous blood, which returns again to the lungs to combine with the oxygen of the air. We know that two different substances cannot come into contact without electricity being evolved, and that all chemical action, whether analysis or synthesis, sets at liberty a certain portion of electric fluid.

Every one knows that galvanism, substituted for the nervous influence, causes the contraction of the muscles. We know also certain animals which possess the power of secreting and accumulating in their brains a great quantity of electric fluid, sufficient to kill animals at a considerable distance through water; the quantity and quality of their electric fluid has been determined by electroscopes and electrometers; the Leyden jar has been charged, and sparks obtained from them.

If the electric fish can secrete electricity, and project it *in the direction desired by the will*, why should not man possess a modification of the same power?

We ought ever to bear in mind that the human system is so complicated that it contains all the elements of the inferior stages of nature, whether mineral, vegetable, or animal; latent often, it is true, but under extraordinary circumstances capable of being developed into their most striking manifestations.

Man, for example, in an abnormal state exhibits the attractive power of the magnet, the sensibility of the sensitive plant, the medical instinct of brutes, and, like the electric fish, he can, even in his natural state, project his nervous fluid, or specific animal electricity, by his will, beyond the surface of his body, and in the direction desired. As we cannot imagine the brain acting directly upon matter without some medium of communication—indeed the Divine Mind is never seen acting except through different *media*, such as light, heat, magnetism, electricity, &c.—we are compelled to believe in the existence of a *nervous fluid*, through which the brain acts upon the body for the fulfilment of its desires. It is the vital principle which animates both our voluntary and involuntary organs ; flowing towards the former in obedience to the will to enable us to perform acts of volition, and towards the latter by instinctive impulse and fixed laws beyond our control. The nervous fluid is at rest when the will is inactive, but it travels with more than lightning speed to every part of our voluntary system when set in motion by the will. It is the messenger of the will to the muscles: when I wish to move a member, my will sets in motion a certain quantity of this nervous agent, and this stimulates the muscles into action. The nerves we must conclude to be the conductors of this vital, will-impelled, electro-magnetic fluid (for it appears to be composed of both forms) whose peculiar function it is to carry, to and fro,

the will to the surface and external impressions inwards to the common sensorium—in a word, we must conceive the nerves to be the conductors of the nervous fluid, however modified. On this view, it necessarily flows to the ends of our fingers every time we will to move them: and we may readily imagine it to flow under a more continued effort of the will even beyond the extremities and the general surface of the body in the direction willed. When one person is made the exclusive object of another's attention for a certain length of time, surprising effects have ensued which are now called the *mesmeric phenomena*. I can only imagine this to be the effect of an *active* upon a *passive* nervous system; the passive nerves and brain being invaded and occupied by the active will-impelled nervous fluid of the agent. For we can assign no reason why the nerves should not accept will-impelled nervous matter as well from one extremity as the other—as readily from the cuticular as from the cerebral terminations of the nerves. The business of these being to transmit will-impelled nervous fluid, they often come, when long enough solicited, to accept and even *prefer* that transmitted by the stronger will, and, having been so subdued, a habit of action is acquired which causes them, thenceforth, to act in obedience to the constraining and commanding will whenever its influence is felt. Let us assume that the essential condition of the mesmeric state is the transmission of foreign nervous matter to the brain of

the patient from the brain of the agent, through the nerves of the former. As no organ can carry on two distinct operations at once, the nerves of the patient obey the master influence, and are employed during its activity in transmitting foreign nervous fluid *to* rather than *from* the brain of the subject as is ordinarily the case. What is to be expected from such an inversion of man's normal nervous system? We see that an undue afflux of blood to the brain causes coma, and that, when this is removed, sensibility returns. Coma also follows the mesmeric processes, and tempts us to believe that it arises from a preternatural determination of nervous fluid to the brain. The means used to dissipate this artificial state are precisely those that would act by redetermining the nervous currents to the senses and surface again. The influence of the master-will is withdrawn, and the brain is stimulated through the innumerable nerves of the skin to resume its individual powers, by rubbing and blowing upon the eyes, throwing cold water upon the face and chest, and withdrawing the superabundant nervous matter by passes, just as an electrified body is relieved by presenting conductors to it. The disturbing effects of cold air applied to the surface generally has been seen in the surgical part of this work; and I cannot understand how it acts, unless it be by attacking the organic life of the nerves of the skin, and causing in consequence an instinctive flow of nervous fluid from the surcharged brain to the surface

for its protection against the destructive effects of cold. This would of course *demesmerise* the brain by restoring the equilibrium of the nervous system.

The mesmeriser can not only saturate the system of the patient, generally, with his own nervous fluid; but, when his patient becomes very considerably under his influence, can induce local determinations of the nervous energy to various parts, so as to place them, for a time, beyond the patient's volition, even while he retains his general consciousness. This will perhaps explain the phenomena of local rigidity, and the insensibility of individual members of the body when the rest of the system is unaffected.

Volition and sensation are consentaneous; the proof whereof is furnished every day by the general and local phenomena. When general volition is restored, general sensibility accompanies it; and, when the power of volition over parts returns, natural feeling is simultaneously developed in the part.

The mental phenomena are likewise, in a considerable degree, accounted for by this theory of the physical effects of mesmerism. Our nervous fluid not only flows in the direction desired by the will, but is also, as we may reasonably conjecture, stamped with our own individuality, and conveys both our physical and mental peculiarities along with it into the system of another. This natural, homogeneous, *thought-stamped* nervous

fluid, is transmitted to the mesmerised person's brain through the medium of his nerves: and the consequence is, that the *thought-modified* nervous fluid of the active brain is both reflected and understood by the passive brain of the patient, exactly as the passive end of an electric telegraph records the impulses received from the active extremity of the battery; the difference being that the human battery *feels* as well as *reflects* the impressions transmitted to it. It was the opinion of Lord Bacon "that the men who have looked deeply into the hidden nature of things, the transmissions from one body to another, and the magnetic forces, have agreed, that the human mind can be placed in communication with other minds, and transmit them impressions."

This theory will apply equally to the medical part of the subject, and exhibits how the mesmeriser can at pleasure equalise, augment, or torpify by an artificial plethora, the nervous powers, and thereby conquer disease and take off the sting from pain.

Such, as far as I am able to guess, are the general principles of mesmeric action and influence, and they have the merit of simplicity to recommend them at least.

All the facts I have related would be just as capable of being proved to the satisfaction of a *Mesmeric Committee*, as the reality of *painless operations*, if I could bring

myself to submit to such humiliation again. I can only say, in conclusion, that all I have related as falling under my own observation is equally true. Otherwise, healthy senses, a plain, direct understanding, careful observation, long experience, and every precaution taken against deception, are so many snares, and one might as well be a polypus as a human being.

CHAPTER X.

The Government Experimental Mesmeric Hospital—The moral of the tale—The Reports of the Medical Visitors of the Hospital reviewed—Remarkable mental phenomena exhibited by the visitors under the influence of ether—Its stupifying effects upon Mr. Richard O'Shaughnessy, professor of surgery—Its ludicrous and pitiable effects upon Dr. Duncan Stewart, professor of midwifery—Its shocking effects upon Dr. Mouat, professor of materia medica—The effects produced upon the mind of Lord Dalhousie by the Hospital Reports and those of the Visitors—His Lordship does *an act of justice*—A Mesmeric Hospital supported by public subscriptions established—It is closed in consequence of one of the Government hospitals being given to the Author for the purpose of introducing Mesmerism into regular hospital practice.

Upon the receipt of the Report of the Mesmeric Committee, ordered by the Government to witness and report upon mesmeric operations to be performed by me in their presence, the intentions of the Government were thus intimated to the President of the Committee by the Secretary to the Government of Bengal.

"The Committee's Report has been ordered to be published, and the Deputy-Governor entirely concurs with the remark of the President in Council, that it is sufficient for the present that it should be allowed to work its own way towards producing conviction among the profession and the public; and that, at this stage, any more direct encouragement on the part of Government to the general introduction of mesmeric practice would be premature. But so far has the possibility of rendering the most serious surgical operations painless to the subject of them been, in his Honour's opinion, established by the late experiments performed under the eye of a Committee appointed for the purpose, as to render it incumbent on the Government to afford to the meritorious and zealous officer by whom the subject was first brought to its notice such assistance as may facilitate his investigations, and enable him to prosecute his interesting experiments under the most favourable and promising circumstances.

"With this view his Honour has determined, with the sanction of the Supreme Government, to place Dr. Esdaile for one year in charge of a small experimental hospital in some favourable situation in Calcutta, in order that he may, as recommended by the Committee, extend his investigations to the applicability of this alleged agency to all descriptions of cases, medical as well as surgical, and all classes of patients, European as well as native. Dr. Esdaile will be directed to

encourage the resort to his hospital of all respectable persons, especially medical and scientific, whether in or out of the service, who may be desirous of satisfying themselves of the nature and the effect of his experiments, and his Honour will nominate, from among the medical officers of the Presidency, 'Visitors,' whose duty it will be to visit the hospital from time to time, inspect Dr. Esdaile's proceedings, without exercising any interference, and occasionally, or when called on, report upon them, through the Medical Board, for the information of Government. On these reports will mainly depend what further steps the Government may deem it expedient to take in the matter.

"I have the honour to be,
"Gentlemen,
"Your most obedient Servant,
(Signed) "FRED. JAS. HALLIDAY.
Secretary to the Government of Bengal."

The reports of several of my medical Visitors are so curious and instructive, that I consider it due to the medical historian, as well as to the present generation, to rescue some of the most striking passages from the white ants and give them the European reputation they deserve. Human nature is the same in the East as in the West, and the picture would be untrue, the tale without a moral, and justice would not be satisfied, if the facts which brought about the conversion of India,

in five years, to a belief in the practical utility of Mesmerism, were simply chronicled, and if the bigoted, interested, and factious opponents of the truth did not meet with their appropriate punishment in being pilloried in print as a warning to posterity. If an unenviable notoriety is conferred upon certain individuals in these pages, it has been earned by their publicly recorded opinions and deliberate acts *in places of public trust*, and the figure they cut is entirely of their own making.

Mr. Richard O'Shaughnessy thus concluded his report for the first six months. "I have seen so many cases, operated on since by Dr. Esdaile, without the patients' showing the slightest physical, or other indication of suffering, either before, during, or after the operation, that I am perfectly satisfied that they did not feel pain, no more (*sic*) than the bed they lay upon, or the knife that cut them." Nevertheless it was Mr. O.'s opinion, that "Mesmerism can never be made available for general surgical purposes."

Mr. O. is "*Hibernicis Hibernior*;" for he knew that I had performed seven mesmeric operations in a fortnight before the Mesmeric Committee, and knew also that there were more operations performed in the Mesmeric Hospital than in any other in Calcutta; and yet we are expected to believe this totally unfounded and irrational *opinion*, in opposition to a continued series *of facts*, extending over several years, proving

indisputably that *Mesmerism was in general available for surgical purposes in Bengal.* By the end of the year, ether had come into full play, and Mr. O. began to hope that he could now do without me, and he therefore ventured in his second Report to pooh! pooh! Mesmerism still more decidedly for all practical purposes. This Report was in fact a *Carmen Triumphale* in honour of the "inestimable boon Ether," which had so opportunely descended from heaven to his deliverance. One can readily understand and sympathise with the Professor of surgery's overflowing gratitude, when it is recollected that, but for this unexpected and "inestimable boon," the Professor would in a few months have been compelled by the orders of Government, and by the force of public opinion, to perform his operations in the Medical College under the influence of Mesmerism, when possible. Well might he sing a "*Te Deum!*" for escaping so imminent a danger, and so dire a necessity.

Dr. Duncan Stewart. To speak gravely of this "learned Theban," exceeds my powers of face. This is the same, but different, Dr. Duncan Stewart, who was a member of the Mesmeric Committee, and reported the successful case of amputation of the thigh performed by me before them, and who also furnished an account of the mesmeric abstraction of the *monster tumour* (weighing 103 lbs) for the newspapers. But, lest I should be suspected of caricaturing him, I will permit

him to depict himself in all his natural grotesque inconsistency and unscrupulousness.

Dr. Stewart, speaking in his Report to Government of the operations *he had witnessed in the Experimental Hospital for the last six months*, said: "They were all more or less successful, the patients evincing no sign of pain during the operation, and denying all knowledge of it afterwards." But the value of this very ample and favourable testimony is unfortunately somewhat lessened by the fact, *that Dr. Stewart had not seen a single operation in my hospital at the end of the first half year under review.*

The Report thus terminates:—"Until extensive experiments are made of the nature suggested by the late 'Mesmeric Committee,' upon masses of individuals of all classes and constitutions; of all ages and both sexes; on persons in sound health, as well as on the sick and suffering; on persons of education and good sense, as well as on the ignorant and credulous: on persons who are already fast asleep, as well as on those who, wide awake, resign themselves to its manipulations; till experiments have been made on brute animals as well as on man, it is evident that no theory of its action can be worth listening to, and no dependence placed by the profession at large upon Mesmerism as a therapeutical agent, &c." * * * * * *

To what height of extravagance he soared, or to what depth of absurdity he plunged, we are left to

imagine; for the Secretary to the Government cut short this concluding rhapsody with his shears, and mercifully drew the veil of oblivion over this shameless exhibition of mental imbecility.

The secret history of this veracious report is worth preserving for the future collector of the "Curiosities of Medical Literature." The Government, at the end of six months, having determined to publish the hospital reports, along with those of the Visitors, no report was forthcoming from Dr. Stewart; for the excellent reason that he had none to make. He was in consequence reprimanded, and ordered to be more attentive to his duties in future. Upon this, he, with characteristic audacity, stopped the press, and wrote the above imaginary account of six months operations, "*Pro re nata sumenda.*" If his account of six months unseen operations was so satisfactory, we can readily suppose that his Report at the end of a year, if he had ventured upon one, would have been doubly so, on the principle:

> "My wound is great because it is so small,
> Then 'twere greater, if 'twere none at all."

That this is the habitual style of the Professor's logic will be apparent from the following little anecdote.

Having occasion to enter into some explanation one day with him, he very frankly wrote: "I have always said and maintained that you could perform painless

mesmeric operations, *but it is time to throw away humbug and work above board, now that we have got ether.*"

Bravely said, Dr. Stewart, and well worthy are you of being President of Molière's "*Faculté de Médecine.*"

> "Vivat, vivat, vivat, vivat, cent fois vivat,
> Novus doctor, qui tam bene parlat!
> Mille, mille annis, et manget et bibat,
> Et seignet et tuat!"
>
> *Chorus of Doctors in "Le Malade Imaginaire."*

Dr. Mouat. The appointment of this gentleman to be one of the visitors of my hospital was very acceptable to me, as I calculated upon having in him, at least, a fair and candid, if not partial, observer of my proceedings. Having seen me perform four perfectly successful mesmeric operations in one forenoon, at Hooghly, in 1845, he published accounts of them in the newspapers, and in *The Zoist*, expressing in the strongest terms the gratification he had received. At the end of the day's work, he congratulated me warmly on my success, and boasted of having been a favourite pupil of Dr. Elliotson, and a practised mesmeriser himself. During the first six months, he used to partake of my surprise and regret at the perfect indifference of his brother Visitors to the physiological and psychological interest of the subject, and would occasionally assist me in administering *a dose of somnambulism* to his reluctant colleagues. And I shall never forget his hearty laugh

when their backs were turned; declaring their dogged "*I won't-believe-my-own-senses look*," to be irresistibly ludicrous! Dr. Mouat had enjoyed in philosophic silence his thorough belief in, and knowledge of Mesmerism, for the last fifteen years, and, in reward of his long-suffering patience and endurance, he now claimed a right

"To share the triumph and partake the gale."

But by the end of the year, the star of Ether was in the ascendant, and the spirits of the Professors of the Medical College revived under its exhilarating influence. They now unanimously resolved to throw away the *humbug* they had been prudently preparing to welcome into the College at the end of the year of experiment, and determined to make a vigorous and united final effort to root me and Mesmerism out of Calcutta. Dr. Mouat's Report at the end of the first six months was fair enough. But, having duly considered the new aspect of affairs at the end of the year, he thought it would be the more prudent course to join his colleagues and assist them in hunting me to death. When praising Mesmerism and me at Hooghly, he never for a moment imagined the possibility of our invading Calcutta, and endangering the popularity of the Medical College, of which he has long been the driver. In his final Report, he therefore "boldly turned his back upon himself" in the most approved Hibernian fashion, and

laboured to depreciate Mesmerism as much as he had formerly extolled it. But, in his eagerness to wound, he so exposed himself that one had only to march straight up to him with the club of Truth, and knock him on the head, like a penguin. I shall only detain the reader with a few specimens of Dr. Mouat's *ignorance of his subject—his unfairness—his misrepresentations—and his suppression of evidence.*

His Ignorance.—In speaking of a case of mesmeric catalepsy, he said, "that the patient managed, when placed out of equilibrium, to steady himself so as prevent his falling, which he must have done, had he been unconscious, and incapable of directing his own voluntary muscles." This exhibits the most gross and astounding ignorance of one of the most common mesmeric phenomena, and amounts to a denial of the existence of *natural catalepsy*, in which this unconscious power of adjusting the equilibrium of the body is the common and distinctive feature.

Another man is stigmatised as an impostor because the admission of light to his eyes failed to demesmerise him, "which I had been accustomed to regard as a speedy and certain demesmeriser," says Dr. M. with ignorant self-complacency. I have reported many cases in which men lay like corpses, with their eyes staring wide open all the time they were being operated upon. And every one, even moderately well acquainted with the subject, knows that light and every other kind of demesmerising

influence often fail to awake the sleepers, when we wish it, and that they must be left to sleep it out, as they always do.

In Dr. Webb's Introductory Lecture at the Medical College, for 1850, he thus spoke in Dr. Mouat's hearing:

"The practicability, which has been daily demonstrated in the Mesmeric Hospital in this city, of performing the most dreadful operations of surgery without pain to the patient, must be regarded as the greatest medical triumph in our own days. I cannot now recal without astonishment at what I witnessed, the extirpation of a cancerous eye, while the man looked at me unwinkingly, unflinchingly with the other eye. Another man looked dreamingly on with half-closed eyes, the whole time of an operation, even whilst I examined the nature of the malignant tumour I had removed, and then, having satisfied myself, concluded the operation."

We are next told by Dr. M., with all the confidence of an oracle, "that the persistence of the phenomena in each case depends upon the will of the mesmeriser, and may be prolonged for any length of time that may be deemed necessary for the performance of test-experiments!" If this were true, I should never have had an imperfect operation, and I had many, but might have gone on making mince-meat of my patients as long as their mesmerisers could keep awake. It often happens that no effort of the *will* can keep them as

long asleep as we wish. So much for Dr. Mouat's knowledge of his subject.

His Unfairness.—He tells us, "that Mesmerism is not entitled to our confidence, as a rapid, speedy, and certain agent for procuring perfectly painless operations." Who ever said it was? If it can be shown that I ever gave countenance to such extravagant pretensions, I will consent to change places with Dr. Mouat. Not content with trying to make it appear that I had vaunted it as the *universal anodyne*, he next attempts to fix upon me the absurdity of advocating Mesmerism as the *universal medicine*. "He cannot conscientiously recommend it to the notice of the profession to the exclusion of other means." Have I ever done so? and am I to be held responsible for the inventions of Dr. Mouat's imagination? As a concluding specimen of unfairness, take the following. "Some of the neuralgic patients professed to have been relieved by Mesmerism, which appeared to act as a powerful palliative in relieving pain. I do not think, however, that it prevented the recurrence of disease, or effected a radical cure in a single instance." Now, all *I know* about these cases is, that they left the hospital apparently cured; but, whether permanently, I had few opportunities of knowing, and *Dr. Mouat could have had none*.

His Misrepresentations. — Dr. M. "refrains from entering upon the subject of Somnambulism,

because the greatest of the cases appeared to him to be one of unmitigated imposture."

I fear that the reader will refuse to believe me, although it is strictly true, I assure him, *that this was no case of Somnambulism at all*, and that the only somnambulist present was Dr. Mouat himself, "who seeing saw not, and hearing heard not, neither did he understand." My sole object in this case was to ascertain the effects of local mesmerising upon a man blindfolded (see Myzoodeen's case): and every precaution was used not to affect the system generally, nor was the man even for a moment in a state of somnambulism when Dr. Mouat saw him. Many gentlemen are still in Calcutta who were present, and will contradict me, if wrong.

It is also said, to account for my success, "that my cases were in a great degree selected." I give this the most emphatic and unqualified denial. It is not true. No case was rejected on which any surgeon would operate who valued the lives of his patients and his own reputation.

To ascertain the important fact of the comparative mortality under the old and new system of surgery, I requested the Medical Board to procure returns from the different hospitals of Calcutta of the operations performed for the removal of *scrotal tumours*, for comparison with my results. This return was ordered, and Dr. Mouat, as Secretary to the Medical College, sent in

a list of *all sorts of operations* performed in the College Hospital and its dependent dispensaries, for the last seven years, apologising for doing so, "in imitation of my example!" This was a deliberate mystification of the Board, who had only asked for a return of *one kind of operation* to compare with my results.

His Suppression of Evidence.—The last operation he witnessed in my hospital was one of the most perfect ever seen: and, for no other conceivable reason, it is not even alluded to in the Report to Government, although it was performed under circumstances which must have stamped it deeply on the most oblivious memory. My native assistant, a former pupil of Dr. Mouat, operated, and he was not a little proud of making his *debut* as a public operator in the presence of his late teacher. Poor fellow! he expected praise and encouragement, and only got contemptuous silence.

I am deeply sensible that I owe an apology to the European reader for troubling him at all with such unworthy subjects. But it ought to be remembered that these persons were invested with a *public trust* by the Government for the benefit of the people, and that they betrayed it to gratify their own petty passions and interests. It therefore became a duty to the Government and the public to expose their incompetence and bad faith. The time for this combined attack was well chosen. The new Pharaoh, Lord Dalhousie, had

just arrived, and, as he knew not Joseph, they hoped to induce his Lordship to banish him from Calcutta. But Lord Dalhousie is one of those impracticable characters who *will* think and act for themselves. He called for all my Reports, and also those of the Visitors, and made up his mind from documentary evidence alone. Soon after he congratulated me in person upon being appointed a Presidency Surgeon of Calcutta, and in reply to my thanks he was pleased to say, "You have nothing to thank me for, Dr. Esdaile, you have only to thank yourself: I have only done an act of justice." A Mesmeric Hospital, supported by public subscription, was with little difficulty established in Calcutta, and was only closed in consequence of the Deputy Governor, Sir John Littler, being pleased to make me superintendent of one of the Government hospitals, for the express purpose of enabling me to introduce Mesmerism into regular hospital practice.

As this work will not be published till after my departure from India, it will perhaps be said that I should not have ventured to make so free with my *Visitors* on the scene of their renown. So far from this being the case, the offenders were exposed and punished by me on the spot in a *Review of my Reviewers*, published in the *Calcutta Medical Journal;* and neither the culprits, nor their friends, had a word to say in extenuation of their offence or in mitigation of its punishment.

APPENDIX.

DEDICATION OF A PAMPHLET CALLED "THE INTRODUCTION OF MESMERISM AS AN ANÆSTHETIC AND CURATIVE AGENT INTO THE HOSPITALS OF INDIA."*

To the Members of the Medical Profession.

GENTLEMEN,

When you learn that the following pamphlet is, in part, a *Rejected Article*, you will think it but a poor compliment to dedicate it to you.

But the circumstances attending its rejection by the editors of the *Edinburgh Monthly Journal of Medical Science* are so peculiar, and at the same time so materially affect your interests, that I consider it due to my profession to submit the facts of the case to your candid and dispassionate judgment; and to ask

* Perth: printed for Dewar and Son, and to be had of H. Baillière, London, price one shilling.

you respectfully whether you approve of all evidence upon the subject of my paper (Mesmerism) being suppressed by your journals, as has hitherto been done.

This has been so much the case that I should never have thought of writing an article at all for a Medical Journal, if I had not been requested by one of the editors of the *Edinburgh Monthly Journal* to do so.

You will perceive, from what follows, that it fell to my lot to introduce Mesmerism into the practice of Surgery and Medicine in the Government Hospitals of Calcutta and its neighbourhood; and with such success that *painless surgery* was as common in my hospitals, long before ether or chloroform were heard of, as it has become in the hospitals of England since the discovery of the anæsthetic virtues of these drugs.

Dr. Simpson of Edinburgh, having heard of my mesmeric doings, sent a message to me through my brother, the Rev. David Esdaile, "that I owed it to myself and my profession, to let my proceedings be known in England; and that, if I would write an article, he would get it published in the journal he was connected with." I therefore sent him *an account of one hundred and sixty-one scrotal tumours removed in the mesmeric trance.* Shortly after, I sailed for England, and, on reaching this country, I found that my paper had not been printed in the *Edinburgh Monthly Journal.* Dr. Simpson excused himself on the plea that it had

also been sent to the *Medical Gazette*.* Upon this, I offered Dr. Simpson a more general paper, descriptive of my Indian mesmeric experience, but got only a complimentary note in reply. In this, Dr. Simpson was pleased to say, "that he had always considered the few deaths out of so many formidable operations performed by me, one of the most remarkable things in the history of surgery." His silence respecting my offered article was significant enough; but, that there might be *no mistake*, I reminded him that he had forgotten my offer. After considerable delay he informed me, that "my proposal had been submitted to his brother editors, but that thay feared my article would not be sufficiently *practical* for a *practical* journal like theirs." To this I replied, that his brother editors had quite mistaken the nature of my intended article, which was meant to be above all things *practical*, and, if it were not so, they might reject it,—and rejected it has been.

Now, gentlemen of the medical profession, may I request you to condescend to read the first chapter of this pamphlet,† and then to say candidly whether you believe my paper was rejected for its *unpractical character*, or simply because the editors have resolved that

* It was printed in the *Medical Gazette*, but mutilated in the most unwarrantable manner.

† Containing a *résumé* of the surgical part of this work.

Mesmerism in any shape shall not be true, and are determined that you shall have no opportunity, in their pages, of judging for yourselves.

I have heard that it is given as a reason for not printing my paper, that, though no one now denies my facts, these apply to the natives of India only, and that I am challenged to go and do the same thing in the hospitals of Edinburgh. But, as far as I know, no medical journal has admitted the reality of *painless mesmeric operations*, even for India, or inserted one of the numerous European cases reported from London, Paris, Cherbourg, Madras, &c. They will not admit, or permit you even to hear of, such indisputable facts, through fear of the consequences. For, if the medical mesmerists are proved to have been right so far, the public and the profession will naturally ask whether they are so likely to be wrong in the rest of their statements as the men who, without examination, deny these. But, supposing the *natives of India* were alone concerned, is it of no interest to the surgeon, the physician, the physiologist, and natural philosopher, to know that the one hundred and twenty millions of our Eastern subjects and fellow-men (one would suppose they were monkeys) are so susceptible of the mesmeric influence that painless surgical operations, and other medical benefits from Mesmerism, are their natural birthright?

There is reason to believe that the African constitution is equally susceptible: and, if Europeans cannot

be so readily subdued, it is only a question of degree (the human constitution being radically the same all over the world), and the depressing influence of disease will be found to reduce them very often to the impressible condition of the nervous system so common among the Eastern nations.

If the gentlemen who so liberally invite me to repeat in their hospitals what I have done in India will condescend to follow the example of so humble an individual as myself, they will, as I did, commence by confessing their ignorance of the subject, and will experiment for themselves in their own hospitals. I have not returned to my native land to practise either medicine or Mesmerism, and far less to perform other people's duty. You have been told all along by your journals, gentlemen, that your medical brethren engaged in studying Mesmerism are either fools or advertising quacks. But how men, like Dr. Gregory and myself, who neither want nor will accept private practice, can be reduced to the category of quacks, I do not well see; and, if we are fools, we ought to be encouraged to write ourselves down such, as the speediest and most effectual way of exposing us. I am convinced, gentlemen, that you and I are agreed in one point, namely, in liking to be allowed to judge for ourselves, and that you will not submit to be hoodwinked and led by the nose by the persons we pay to keep us well informed of new facts and the progress made in our profession all over the world.

To pretend that there is a *Free Medical Press* in Great Britain at this moment, is a mockery and a delusion. And the proof of this is, that medical men who pledge their unblemished private and professional reputation for the truth of their statements are not allowed to be heard by you in your professional organs, if what they advance is contrary to the prejudices and foregone conclusions of the editors; and the men who give you the security of a good name for their good faith are vilified, and the attempt is made to starve them into silence and submission by nameless and irresponsible writers, who erect themselves for the nonce into the philosophers and guides of the medical world, though in general practically unacquainted with the subject upon which they pretend to decide.

In vindication of what I have now said, permit me to present you, gentlemen, with a *bouquet* of night flowers culled from the pages of different medical journals.

"The mesmero-mania has nearly dwindled in the metropolis into anile fatuity; but lingers in some of the provinces with the *gobe-mouches* and chaw-bacons, who, after gulping down a pound of fat pork, would, with well-greased gullets, swallow such a lot of mesmeric mummery as would choke an alligator or a boa-constrictor."—*Medico-Chirurgical Review*, 1843.

"The science of Mesmerism, like the science of fortune-telling, will always carry on a precarious existence,

wherever there are clever girls, philosophic Bohemians, weak women, weaker men: but it can no longer affront the common sense of the medical profession, or dare to show its face in the scientific societies after the last exposure."—*Lancet*, 1838.

"Pass a few short months, and the delusion stands exposed; the actors are declared to be deceivers or deceived; the facts so lately boasted of are trampled upon with contempt; and the doctrines built upon them are laughed to scorn."—*British and Foreign Medical Review*, 1839.

"We cannot publish any paper on the subject of such an odious fraud as Mesmerism."—*Lancet*, 1848.

"Dr. Fluder need be under no apprehension of an attack in the Mesmeric Magazine, affecting him in the opinion of the profession. The journal only finds circulation among the class of impostors who record their doings in it."—*Medical Gazette*, 1845.

"We pledge ourselves, before we lay aside the subject, to show that there is nothing but the old staple of all quackery—bold assertions, half-observed facts, and multifarious inventions."—*The Institute*, 1850.

"But for divines, Mesmerism, homœopathy, and such like lying spirits, would have been long since laid in the bottomless pit of oblivion."—*Medical Times*, 1851, &c.

The black stream of abuse, instead of purifying itself as it flows, only becomes more fetid and abominable

from the contents of the different tributary sewers poured into it, and one is at a loss to decide :

> "Who the most in love of dirt excel,
> Or dark dexterity of groping well—
> Who flings most filth, and wide pollutes around
> The stream."

Would not one suppose that the illustrious Harvey was describing the conduct of our modern medical journals in the following passage?

"Some are clamorous with groundless and fictitious opinions on the authority of their teachers, plausible suppositions, or empty quibbles: and some rail with a torrent of expressions which are discreditable to them, often spiteful, insolent, and abusive, by which they only display their own emptiness, absurdity, bad habits, and want of argument, and show themselves mad with sophistries opposed to reason."

Thus it has ever been! The ancient knowledge has always persecuted the new, and persons calling themselves *philosophers*, and who cry out against intolerance and fanaticism in others, have no tolerance themselves, except for opinions which do not clash with their preconceived notions. Those who live by the wisdom of their ancestors, and by chiseling and polishing old systems, howl against and persecute the discoverer of any new truth which disturbs their successful routine, wounds their self-love, and endangers their easy gains.

In matters of taste and opinion, anonymous writing can do little harm. But it is a gross abuse of it when anonymous writers deny, point blank, scientific facts, for the truth of which honest and competent observers have made themselves responsible to the public. This is equally absurd and unfair, and it is amazing how it is tolerated by professional men in *scientific journals*. Not only is anonymous contradiction worthless in scientific inquiries, when opposed to the positive statements of qualified and responsible witnesses, but the authority of men of the highest professional eminence is equally inadmissible when a subject is quite new to them and cannot be illustrated by their former studies and experience. "It is a very obvious principle," says Dr. Chalmers, "although only forgotten in the pride of prejudice and controversy, that what has been seen by one pair of eyes is of force to countervail all that has been reasoned or guessed at by a thousand human understandings."

Your editors are heartily welcome to *strike*, if they will only permit *you to hear*, gentlemen.

How long, may it be permitted me to ask, will the independent members of a liberal profession allow themselves to be kept in the dark by persons whose object is to stave off all knowledge of an important subject which they had ignorantly and rashly prejudged, and who hope to escape to oblivion before the pro-

fession and the public they have misled can be enlightened?

I have much more to say to you, gentlemen, as soon as there shall be a *free trade in medical knowledge;* for I cannot afford to seek your approbation at the expense of a pamphlet whenever I have any information to communicate to you.

The medical department of Mesmerism is only a fractional part of its interest to reflecting minds; for it is replete with instruction to the physiologist, the metaphysician, and the natural philosopher. It will soon be as absurd for teachers, and writers on physics and metaphysics, to leave out of account the mesmeric phenomena, as it would be at present to omit all notice of the circulation of the blood in a description of the human body.

Surely it will not be possible to say, much longer, that the medical men and natural philosophers of England pride themselves upon being ignorant of the existence of a great natural power which throws a new light on the nature of man, disclosing his secret relations and sympathies with his fellow-men and surrounding nature, and exceeding in interest all the drugs in the pharmacopœia, from its being an inherent power of the human system. This useful moral may be drawn from my story—*That to tell the truth and stick to it, may even be a good mercantile speculation.*

Truth is the protection of every one who holds by it, and, because I did so, it made me, first, a Presidency surgeon of Calcutta, and, soon after, Marine surgeon; the two places most coveted in the public service for the opportunities they afford of making a fortune by private practice. That I did not remain to profit by such good fortune, was my humour; but others might, and would, have made handsome fortunes in my circumstances.

I have the honour to be,

Gentlemen,

Your most obedient servant,

JAMES ESDAILE, M.D.

Garry Cottage, Perth, 10th March, 1852.

POSTSCRIPT.

Since I had the honour of addressing the above Dedication to you, gentlemen, I have had the satisfaction of receiving the thanks of many members of the medical profession, most of them strangers to me, for not permitting them to remain in ignorance of the mesmeric facts in my possession: and they have at the same time expressed their decided disapproval of the course pursued by the Medical Press in their treatment of Mesmerism. But, if the attempt to suppress all evidence on a subject interesting to you, as professional men and lovers of science, excites your disapprobation, I can readily imagine how great must be your indignation, as *honest men* and *gentlemen*, when you hear of a medical journal exerting all its influence to deprive a member of your profession of his daily bread, for the conscientious expression of his convictions in a court of justice. A man may still be most effectually persecuted and ruined, though not cast into the fire or a dungeon, by his opponents using the weapon most efficacious in the age in which they live, as you will perceive in the

treatment of Dr. Davey, of the Colney Hatch Lunatic Asylum, by the *Medical Times*.

Dr. Davey, having been called upon to give his evidence before the Commission to inquire into Mrs. Cumming's state of mind, was thus cross-examined by Serjeant Wilkins:

"Are you a contributor to a work called *The Zoist*?"—"I am."

"Do you believe in Mesmerism?"—"Most certainly, and so do all right-thinking men."

"Then any man who does not believe in Mesmerism is not of sound mind?—He either does not think sufficiently or is prejudiced."

"Do you believe in Clairvoyance?"—"I do, Sir."

"Do you believe that all right-thinking men believe in Clairvoyance?"—"I do."

"Have you ever effected any cure by Mesmerism?"—"I have cured three persons by Mesmerism who were insane."

"What is your definition of delusion?"—"A belief in that which is untrue. I don't pretend to give a perfect definition of it, but that is the general definition."

"Now, for instance, I am not of a right-thinking mind because I don't believe in Clairvoyance?"—"That is because you have not sufficient opportunity of inquiry."

Serjeant Wilkins.—"Never mind; I should not at all object to break a lance with you upon that subject.

But you say that the fact of my assertion that Clairvoyance is nonsense argues unsoundness of mind on my part?"—Witness—"To a certain degree."

"Then you would say that every gentlemen who advances the same thing is to a certain degree of unsound mind?"—"Witness—"His mental state is to be pitied; he does not know what is true" (laughter), *Times*, Jan. 14, 1852.

Mr. Serjeant Wilkins was labouring in his vocation, and may claim the victory, if he pleases, in this forensic tournament.

It is to a much graver matter that I beg respectfully to direct the attention of the medical profession and the public. The following editorial article appeared in the *Medical Times*, for March 20th, 1852.

"In our number for January 24th, we felt it our duty to record the exhibition made by Dr. Davey in the Cumming case, and to comment upon his declaration in favour of Mesmerism. The profession will be gratified to learn that *our remonstrances were not ineffectual;* and that the Middlesex magistrates have proved themselves not unworthy of the trust reposed in them. They think with us, that it were monstrous to permit a mesmerist to have the medical charge of their pauper lunatics; *and in consequence*, Dr. Davey will resign his appointment."

So far from "the profession being gratified" by hearing of the ruin of Dr. Davey and his family, I am

sure that even those among you who think him *wrong* will pity an honest man suffering for conscience sake; and what words can express the indignation and contempt of those among you who know him to be *right?* But I am happy to inform you, gentlemen, that you may reserve your compassion for some other mesmeric victim sacrificed for your *gratification*. For Dr. Davey did not resign his situation in consequence of the representations of the *Medical Times*, as the editor flatters himself; and he now enjoys a much more lucrative appointment than the one it was attempted to deprive him of. The facts of the case are simply these, and I write with the original papers before me.

The Committee of Visitors asked Dr. Davey for an explanation of his evidence, reported above, "and whether any practices of such a nature (the mesmeric treatment of lunatics) have been resorted to in his department." To this Dr. Davey replied: "I beg to assure you I have never in any one instance, or under any circumstances whatever, adopted such a treatment, either here or during my residence at Hanwell Asylum, nor should I ever presume to do so without the authority of the Visitors. The cases referred to by me were under my care in Ceylon." The Committee hereupon expressed themselves satisfied, and so the matter *amicably ended*. But, shortly after this, a much more valuable situation was offered to Dr. Davey in consequence of his manly and intelligent evidence on Mrs. Cumming's

trial, and *on this account solely* did he send in his resignation to the Committee, which they accepted "with much regret" and expressions of good-will to him.

Although Dr. Davey has happily not fallen into the pit dug for his destruction by the *Medical Times*, yet any one of you, gentlemen, may be immolated for "the gratification of the profession," whenever, like Dr. Davey, you dare to express opinions not sanctioned by your editors. I have no credit in resisting such tyranny; for a well-provisioned garrison can afford to laugh to scorn all attempts to reduce it by famine. But few of you, gentlemen, are so happily circumstanced, and it is high time for you to guard against such dangers, and to vindicate your freedom and the honour of our professsion by repudiating all sympathy with the intolerant and persecuting spirit exhibited by certain journals which falsely pretend to represent the sentiments and opinions of the *gentlemen* of the medical profession.

If this *opprobrium medicinæ* be not soon removed by a moral movement from within the body of the medical profession, it will soon be summarily reformed by an indignant expression of public opinion from without, unless the natural sense of justice, and the national love of fair play, have become extinct during my long absence from my native land.

It may appear strange that a distant colony, like India, should be so far in advance of the mother country in a practical knowledge of Mesmerism. But

we have many peculiar advantages there. We have no "great reputations" to impose upon and overawe us; and, being early left to observe and think for ourselves, we venture to increase the number of our ideas without asking permission from the "heads of the profession." Indeed this would be superfluous; for it is asking too much from poor human nature, to expect that masters will allow their scholars to know more than themselves. We are sent out to India young; become at once independent, and independence of mind generally accompanies independent means. Alas! how many cowards does dependence make. Dr. Elliotson himself would hardly venture to say how he would have acted if he had been a poor general practitioner with a large family of small children, trembling at the idea of his wife and family being at the mercy of unscrupulous journalists, who would gladly work his destruction by exciting the evil passions and prejudices of the public, and by justifying in their own eyes the attempts of needy rivals to rise upon his ruins.*

* Mr. Wakley could not effect the removal of Dr. Elliotson from his Professorship at University College and his office of Physician to University College Hospital, because Dr. Elliotson had resigned both appointments in disgust the very moment that he was forbidden by the Council to afford his patients the blessings of Mesmerism. But Mr. Wakley resolved to damage Dr. Elliotson's private practice, and did succeed in reducing it at once to half its amount, and gradually to one third. The following is a specimen of Mr. Wakley's successful attempts to terrify medical practitioners from consulting with Dr. Elliotson. ["Mesmerism

You have only to say the word, gentlemen, and it will be as safe for the poorest as for the richest man in the profession to express his opinions freely, and to give the results of his experience to the world upon any branch whatever of human knowledge.

The first step towards the emancipation of our profession from the terrors of *journalism* would be the establishment of a *Free Medical Journal*, unconnected with cliques, schools, and parties, in which every member of the profession would be at liberty to relate the results of his observations and experience, if he gave the security of his name and reputation for the truth of what he advanced.

Perth, 20th May, 1852.

"Mesmerism is too *gross a humbug* to admit of any further serious notice. We regard *its abettors* as *quacks and impostors*. They ought to be *hooted out of professional society*.—Any practitioner who sends a patient afflicted with *any* disease to consult a mesmeric quack, ought to be without patients for the rest of his days."—*Lancet*, Oct. 29, 1842.

But, after fourteen years of injury, the tide is now turning with a vengeance: the medical profession and the public now see that they, and not Dr. Elliotson, have been misled, and that he is neither a quack nor an impostor.

THE END.

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